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THE  
MISSIONARY HERALD.

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VOL. LIII.

APRIL, 1857.

No. 4.

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*American Board of Commissioners for Foreign Missions.*

*Micronesia Mission.*

PONAPE.—(ASCENSION ISLAND.)

LETTER FROM MR. STURGES, FEBRUARY  
TO APRIL, 1856.

IN this communication, which covers a period of about two months, Mr. Sturges mentions various incidents connected with the missionary work on Ascension Island. Under date February 9, he says: "We are pursuing our work with much more quiet than could be expected during the excitements of shipping season. Our congregations are rather increasing, but this can hardly be the case long if the Sabbath continues to be the special reveling day for seamen on shore." On the next Monday he wrote: "Yesterday I preached to a large and attentive congregation, on the doctrine of the resurrection. I have ever found this people more willing to listen when told of Jesus and the resurrection of the body through him, than on any other subjects. They believe in the future existence of the soul, but are surprised on being told that their bodies also are to rise from the grave and live again."

*Baleful Influence of Foreigners.*

In the afternoon of this Sabbath, few attended the service, and Mr. Sturges had reason to suppose that sailors were in the place, not only keeping the people from hearing the word of God, but leading them on to work all iniquity with greediness. He was constrained to mention a fact "too painful to

think of," but which shows "what poor natives and poor missionaries have to contend with." A professedly pious captain, who, on a former visit, had shown himself a friend, whose coming was now "welcomed as a God-send," who had attended the meetings, addressed the natives, prayed in the missionary's family, and "promised all that was asked," was yet found to have abandoned himself to the licentiousness which is so fearfully prevalent, and to be, like others, "reveling as with the brutes." Well may the writer ask, "Do you wonder the missionary's heart is almost ready to break at times, not because heathenism is so bad, but because a white heart is so much worse? What can we expect of this poor people, when every word and act they hear and see, except from missionaries, is in such perfect keeping with all their lusts?"

Again, February 22, he writes: "The business of distilling native rum is carried on pretty extensively at times, and is mostly in the hands of foreigners. To-day, as I was making my accustomed tour, I passed near three brothels, two of them kept by Englishmen, and one by an American. Such places, surely, have few like them this side of the world below! On passing the door of one I looked in, and oh the sights! Beings in human form and with white skins; but all else how unlike the human species! Not one of all these stupid and sleeping ones had life and decency enough to say a word to me; but the poor natives, the mere remnant of this scathed people, how they stared and tried to hide away! Much as my heart ached at the sight, I was glad to see that any of them had



feelings of shame. Poor creatures; they know all this is wrong, but men from Christian lands compel them!"

*Ignorance—Orderly Congregations.*

*Feb. 29.* While talking to a crowd to-day by the wayside, I urged upon them the duty of prayer. Some said they would pray; others said they could not, as they had no Bible or kava to pray over! It has so happened, that when praying, I have clasped my Bible in my hands before me, not having any table on which to place it; hence their notion of the use of the book as necessary in intercourse with God. They consider kava as the only means of communication with their spirits, and always hold a cup of this drink in their hands when addressing the object of prayer. A poor native then, who has no Bible and no kava, is shut out from this privilege.

*March 15.* I am very busy now, moving among the people. My heart is often cheered to see how well they remember what has been told them on former visits, and how well pleased they seem on being told some new truth. In making these visits, we usually start pretty early in the day, and take as many neighborhoods in the route as is convenient. We speak to all on the great concerns of the soul; and all seem to expect it of us.

To-day, I have been showing them how people of all lands are one, have one God, and are all to meet in another world. They have been taught that our different lands have no common foundation, that each has its own basis, or that they rest, or float, upon the sea. We can easily show them how the several little islets clustering about this main island have one common foundation, and if these have, all lands may have. And if our lands are one, then the people are one, and we are brethren. We then tell them how one God made us all, and how we should all serve him. They have been taught that different lands are like so many separate worlds; each has its own

God and people, its own heaven and hell.

*April 7.* Our congregation at this place has been very good for the last two or three Sabbaths. True, some boys are rude, and there is whispering; but as this is sometimes in the way of inquiries about what the teacher says, we do not feel like checking it entirely. We are really beginning to enjoy our Sabbaths. We love to hear the horn sending out its gospel sounds through these verdant hills and valleys; and then, at 9 o'clock, to see the natives coming to the house recently fitted up, quite decently, for the worship of the true God. It is pleasant to see what notions this rude people have of proper conduct in the sanctuary. They know how to conduct; and most of them do conduct well. We have a small house fitted up expressly for worship. On one side of the preacher's stand is a small enclosure, forming a pew for the Nanakin's family; and on the other, a similar one for the missionary's family. The floor in front, is covered with clean mats, on which the congregation sit. We spend about one hour and a half in singing, talking, praying, &c.

When the congregation is dismissed, there is no confusion; all retire in perfect order; the males, who sit on the left side, first; then Nanakin and his family; then the females. This order of sitting and retiring is all native; they have adopted it without a word from me, and we see no reason why it may not continue. The attitude for prayer, is to bow the head; the lower the bowing, the more reverent it is considered. In most crowds, the voice of prayer would hush to perfect silence. We have not thought it best to alter the native posture of worship, they seem to do so well; and we fear if we were to change their fashions, we should hardly make them better.

Speaking of an impression that ill health might require him to leave the islands, Mr. Sturges says: "I hope such an evil will not

soon befall me. It has ever filled my mind with gloom to think of being obliged to leave my loved work. I believe my health was never better; I can endure much fatigue, and have hardly had a sick day or hour since my house was taken from me. We hope the loss of that property has been a gain to us in many respects. Since then, we have been free to do the work for which we came here without many hinderances. We hope never to be encumbered again with many worldly goods. Nanakin is now building us a native house on the hill, in the old place. He offered to build it, though I had not said one word to him about it for a long time."

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LETTER FROM MR. DOANE, APRIL 1,  
1856.

*New Residence—The Chief and the People.*

THIS letter is of earlier date than others from Ponape, which were received some time since, and from which extracts were published in the January Herald. It presents, however, a fuller account than has before appeared of the circumstances under which Mr. Doane commenced his residence at the new station, in the Jekoits tribe.

I have completed my house and am now living in it. We moved on the twenty-seventh of last month, and thus far we have not been disturbed. Our goods have all been brought in safety. I was expecting, from the pilfering disposition of the natives, to lose many small but valuable articles, as I could not put them away securely, and they had to pass through many hands and could easily have been taken. But I am happy to say, not a thing is missing. This is not because the people of this tribe are so remarkably honest. Had they the liberty, we should soon be stripped of all we wear, as well as all we have in our house. But we are secure thus far, because God has favorably disposed the heart of the chief towards us. He promised me that nothing should be taken, and announced that he would put any one to death who should steal from me; but he has had no occasion for executing so severe a threat. Could this chief be brought under the influence of

the gospel, he would make a useful man. Perhaps we shall yet see him a praying man, and an office-bearer in the church. We hope earnest prayer will be offered for his conversion.

It may be asked, what has wrought so great a change in him, that he suffers me to come and live here so peacefully? The answer is partly to be found in the fact that he thinks I may influence ships to come into this harbor. With this people, shipping time is becoming a great harvest time. Then they can get tobacco, and other "trade" in plenty. They can drive bargains too in licentiousness, and can carry on what they regard as a lawful system of pilfering from the ships. To all natives, stealing from a ship is lawful; and the more each one can get, of rope, old iron, oars, clothes, knives, axes, in short, whatever is portable, the better man is he. It will thus be seen why the chief is anxious that ships should enter this port; and as it is generally believed that missionaries have an influence to bring them, he wishes to be in the way of profiting by this influence. I too am expected to bring "trade" with me; and thus, by a little begging and some trading, and of course many presents from me, he hopes to be well provided for.

And besides all this, missionaries are rising here, and are becoming of more consequence from year to year. Though we are foreigners, we are seen to be not a little in advance of those "beach-combers" who stop here from ships. If then this chief can have a missionary near him, he will place himself on an equality with the Nanakin of the Kiti tribe, and the Ichepon of the Matalanim. Not for once have I entertained the thought, neither is it to be entertained, that I am safe here because of any moral good I may do. Far from it. This people, like all unrenewed men, dislike to be told of their sins, and they care nothing for what I say of God and eternity. All this is, apparently, like

talking to the winds. I am heard in what I have to say, but all the natives would greatly prefer that I should drop all preaching, and turn to dealing out red cloth and knives, and drinking grog. Still, since I have been here, through the influence of this chief, we have had regular meetings on the Sabbath. Last Sabbath, we appointed a meeting in the morning, and lo, our congregation, of seventy-five or a hundred, were at the door before breakfast time! We postponed eating till after service—rejoicing so to do—that we might speak of Christ. Were it not for the influence the chief exerts, we should have none to hear us. One word from him, commanding the people to remain at home, and we should have vacant seats and dead walls to preach to. It is not a little encouraging in our first attempts, to find so large and attentive congregations as we have.

My residence here will greatly lessen the fatigue of a tour around the island. From Kiti here, occupies about one day, and it always has been trying—as wearying almost as the toil of the day—to be obliged to camp for the night in some feast-house. These inns afford no conveniences. All you have is the floor to sleep upon and the roof to shelter from wind and rain. Any other comforts you may wish, food to eat, a place to sleep, &c., you must either bring with you or go without. The trials of the brethren will therefore be somewhat lessened by finding here a Christian home.

We experience some trials. At present we are alone, twenty-five miles from our brethren, and this separation is trying in this wilderness. The habits of the natives also are trying. My house is looked upon as public property, or rather all expect to find here a home. They come to lodge, to eat, to lounge. I have been obliged to administer many rebukes; yet they seem to regard my house as like that of other foreigners, and to the house of a foreigner all can have free access.

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### Madura Mission.—India.

#### PERIACULUM.

LETTERS FROM MR. NOYES, OCTOBER 21,  
AND NOVEMBER 29, 1856.

IN a letter from Mr. Noyes published in the Herald for February last, he mentions the organization of several small churches in different localities in his field. In a letter dated October 21, he thus speaks of these

#### *New Churches.*

I am delighted with the little churches which have lately been formed in my field. The effect of them is excellent. I administered the sacrament to each of them not many days since. The deacons passed around the cup and plate as gracefully as I ever saw deacons in America. The collections for the poor go into their hands, and they seem to be fulfilling the duties of their office faithfully. We have no pastors yet, but hope to have in due time. I have my eye on two persons whom I hope to bring forward before long as candidates for the office. We have no specific form of church organization, such as could be classed properly under any sect of Christendom; nor are we ready for ecclesiastical organization. The churches are in their infancy, and hardly know their right hand from their left in these matters. We have a majority of Presbyterians in the mission at present, and had at the time the Deputation were here, but I do not think they know who were Presbyterians and who not. We hardly know ourselves, and precious little do most of us care what we are called, if we be allowed the liberty to act as the New Testament and our own good sense teaches.

#### *Call for Help.*

IN the letter from which the above extract is taken, Mr. Noyes says, "Do send us more men, we pray you, for we labor at present under great disadvantages in that respect. Our work cannot be managed efficiently with our present force." And his letter of November 29, is mainly devoted to a presentation of



the necessities of the mission in this respect. Since the letter was written, two missionaries and their wives have left the United States to join the mission, but this fact will not greatly diminish the force of the statements made, as applicable to the present wants of the field. This scanty reinforcement will do but little towards filling the vacancies and occupying the new stations referred to.

Our need of missionaries is pressing. Unless we have help soon, our work *must* go backward. It has pressed so heavily upon us, so poor has been the prospect that we should obtain an adequate number of laborers, and so deeply impressed have we been with the importance of fully occupying this Madura district, cultivating more fully those parts of the field already under partial cultivation, and "breaking up the fallow ground" in those large and extensive portions of it as yet a barren waste, that it has been a serious question with us whether we ought not to invite other missionary societies to come in and take from our hands a part of the work. Of the eighteen stations into which our field is divided, only eight are now occupied, and several of these are large enough for the labors of two able bodied missionaries. Though I enjoy good health, and can endure as much as most foreigners in this country, I find it impossible to perform the labor that ought to be bestowed on my own station. I can visit each of the congregations once a month, and do something among the heathen, but multitudes of heathen villages must be left unvisited, and thousands cannot hear the preached gospel. The same is true of other stations, and if such be the fact in relation to places supplied with resident missionaries, what shall be said of the ten stations unoccupied? The mission has received no considerable reinforcement since 1846. In that year, four new missionaries arrived, and one mission family returned to the United States; so that at the commencement of 1847, there were in the field nine ordained missionaries. In 1848 the number increased to ten, and in 1849 to eleven. From

1850 the number has decreased, and at present, it is as low as it has been any time since 1845. No new missionary from the United States has been sent to us for eight years. The providence of God directed hither two brethren from the Jaffna mission—one in 1853 and the other in January of the present year—but they have scarcely made good the places of those obliged to leave. We see no prospect of relief from our present uncomfortable position for some years to come. Yet, when the wants of our field are fully understood, and the character of our work and the prospect of great results in it (if strength be afforded for efficient operations) shall have been fairly brought before the minds of candidates for the ministry, I confidently hope that many will be induced to come to our aid. This hope relieves, in a measure, the despondency which oppresses us while looking at our present state and our more immediate prospects.

Notwithstanding that we have been a feeble band, and have prosecuted our work these many years under great disadvantages, the Lord has not permitted us to 'labor in vain and spend our strength for nought.' I venture the assertion, that few missions of the Board, if any, for the past eight or ten years, can show more precious and cheering results than have been realized here. But our success has had the tendency to lead us into greater embarrassments. Converts made, and new churches formed, have devolved upon us new cares and labors. New congregations and new openings among the heathen have called for longer and more wearisome journeys, and for more strength to be expended in preaching the gospel to the ignorant. Our corps of native laborers is by no means such as is needed. The mission depended at first upon the young men of Batticotta seminary and upon other foreigners, and our seminary has not been in operation long enough to furnish us an adequate supply of men. Foreigners cannot be depended upon for our work,

and we cannot command the funds to pay them, even if they could be obtained. Besides, in the present state of progress, an additional supply of native help by no means lessens the demand for missionaries. The larger the number of soldiers and subordinates, the more captains and generals are needed. We hope indeed that the time will come, when these also, if any are required, may be native born; but the time is not yet. Native pastors of native churches are beginning to appear among us, and we hope that the day for native evangelists and native missionaries is not far distant; but at present, and for some time to come, there should be a strong body of foreign missionaries. The stronger our force and the more efficient our operations, the sooner, humanly speaking, will the day come when the work may be given over to natives.

The churches should consider this matter well. This meagre support, this feeble mode of operation, is anything but economical. It would be called by merchants, if transferred to their mercantile concerns, *ruinous*. Oh that we could make Christians at home see, as we see, the wants of this mission field! How much is to be done here for Christ, and how little strength have we to do it! Will you not—ye whose souls have been redeemed by the blood of the Son of God—send your sons and daughters to rescue from the world of perdition these millions who, with a lie in their right hand, are wending their way thither? Will not some of those just ready to gird themselves for the “holy calling,” who, like Paul and with his spirit, are inquiring, “Lord, what wilt thou have me to do?” respond to the call extended to them from this needy part of Christ’s vineyard, and “come over and help us?” \* \* \* The world affords no scenery more beautiful and sublime, no clearer skies, nor purer air and water, nor richer fruits, than are found here. “Only man is vile,” and only the gospel can raise him from his deep degradation.

## PASUMALIE.

LETTER FROM MR. TRACY, DECEMBER 1,  
1856.

*The Seminary.*

MR. TRACY first refers to the class formerly mentioned as having been admitted to the seminary, who were to pursue Tamil studies only. At the time of admission, this class numbered thirteen. Three others were subsequently received, and five left during the year, two on account of sickness. “The hope that some of these young men might soon be admitted to the church,” he writes, “has been realized, and I have been permitted to welcome ten of them to its privileges. One other, has expressed an earnest desire to be made partaker of the same privileges, but though I have been much pleased with his earnestness, I have, for several reasons, thought best to have him wait a while longer. Another class, of smaller boys, has been admitted from the boarding schools. Two or three of these give pleasing evidence of seriousness, if they have not, as they hope, already chosen the Lord for their portion.”

One young man, who had been in Mr. Taylor’s employment for some years as a catechist, has been studying in the seminary for several months with a view to the pastoral office. “By his diligence in study, and his unassuming character, he has secured the esteem of all who know him here; and by his consistent and earnest piety, as well as by his knowledge of divine truth, he gives promise of much usefulness as pastor of a native church.”

Of the teachers, Mr. Tracy says, “they have, as heretofore, been indefatigable in the performance of their duties. Their labors in the seminary leave them but little leisure, but what they have had, has been diligently employed, in various ways, for promoting the cause of Christ.” “Attempts have been made to unsettle their minds, and turn their attention to more profitable employment in the service of government, but, I am happy to believe, without success.” Five hundred and sixteen portions of Scripture, and six thousand four hundred and eighty-four tracts have been put in circulation by the students and teachers during the year. “Their subscriptions for evangelical objects have amounted to fifty-six rupees, which, though a small sum in itself, is not so when regarded in connection with their circumstances.”

The special presence of the Holy Spirit has not been so manifest in the seminary as in some previous years, “but we have reason

to believe that he has been in our midst, convicting of sin, and perfecting the work of grace in the hearts of his children."

#### *Government Schools.*

The interest excited by the action of government in regard to education has reached the seminary, and three of the boys have left to join government schools. The school in which one of these boys has become a pupil, Mr. Tracy says, "has contained about two hundred scholars; but recently the admission of a boy of the barber caste was the signal for rebellion, and about eighty of the scholars, mostly, if not entirely brahmins, left the school. Some of these soon returned and applied for re-admission; but they were informed that they could not come in until the next year, and then only on condition of paying the tuition money for the time of their absence, with a fine equal to two months' tuition fees. On these conditions they might be re-admitted to the school, but must take their place in classes below those which they left. This prompt and decided action will have a good influence, not only upon those immediately concerned, but upon many others who will thus learn that government will not tolerate caste when it interferes with their plans for the good of the people."

"The use of the Bible in these schools is strictly prohibited, and no one would be allowed to address the scholars on the subject of religion." The only influence missionaries can exert upon the pupils, is that which they exert upon the community generally. This is true, however, only of schools established and supported entirely by government. "In schools which receive grants-in-aid, no restrictions are laid on religious instruction, but so many conditions are attached to the grants, as to make it very undesirable that we should have any thing to do with them."

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#### *Ahmednuggur Mission.—India.*

##### *K H O K A R.*

LETTER FROM MR. BARKER, NOVEMBER 29, 1856.

In this letter Mr. Barker gives some account of a tour which he made among the villages of his field in October, during which he saw much evidence of growing religious interest, which served to encourage him in his work and to call forth his gratitude to Him who is thus following the labors of the

missionaries and their native helpers with the influences of his Holy Spirit. His letter will awaken like feelings in the reader.

He left Ahmednuggur October 17, and was absent fifteen days. He was accompanied by two assistants, Rugooba, who was long a companion of Mr. Munger on his tours, and Kassumbhai, the young Mussulman convert who, with Shahoo Dajee, united with Ramkrishnapunt's church in June last. Their first stopping place was at Shingvaz, where they met Shiveran (the deacon) and several members of the church, for religious exercises. They stopped for the night at Senda, a small village four miles from Shingvaz. The tent was well filled at evening worship, and at sunrise the next morning they met an attentive company in the mahar quarter of the village. They found the people of Senda very friendly, and not wanting in hospitality.

#### *Religious Interest at Guhoo.*

On the morning of the 18th (Saturday) we moved on to the village of Guhoo, twelve miles distant, in a north-easterly direction. There we found much to encourage our hearts. A few mahars from this place had been to Ahmednuggur to ask for books and to request the mission to send them a teacher. From this circumstance we had been led to expect much there, but our expectations were far more than realized. I reached Guhoo, on my horse, at nine o'clock, A. M., and nearly all the time until noon was spent in conversation with inquirers, while waiting under the grateful shade of a tree for my baggage. They received me with the greatest cordiality, and did everything in their power for my comfort. In the evening, the tent was filled with a company of interested hearers. When they arose to leave, at half past nine o'clock, they said they had not yet eaten their evening meal. After supper they repaired to the chowdi, and remained till midnight with the catechists, conversing on religious subjects.

The Sabbath (October 19) was a deeply interesting day. I shall not soon forget its labors and its joys. My soul did greatly rejoice in God at what we were permitted to see. At sunrise, thirty men and ten women assembled in



the chowdi to receive instruction. An occasional question was asked, but nothing occurred to call off the attention of the people from the customary exercises of reading, singing, preaching and prayer. In the evening, a still larger company met in the same place, and such was the interest manifested, that the services were continued till a late hour.

The Spirit of God had evidently been at work among that people. I found that five or six of the most prominent men among the mahars had ceased to worship idols, and had for some time been in the habit of meeting daily in the chowdi for reading the Scriptures and prayer. One of them appears to be a young man of most lovely character. He reads very well, and his attention in time of worship was remarkably reverential. I cannot doubt that some of them have already passed from death unto life. We found at least one evidence that they were living godly lives, for they have already begun to suffer persecution. They suffer much from the pateeel of the village, (a wealthy and a very wicked man,) and also from other of their own (the mahar) caste. In reply to some persons who threatened them with violence in case they persisted in forsaking their old religion, they said, "Why should we fear you, who, at best, can only injure our bodies? We ought rather to fear and obey Him who can destroy both soul and body." They are enduring their trials without a murmur, and even rejoice in tribulation. They importuned me to send them some one to instruct them and to teach their children. Two days since, a teacher went there to establish a school, and I have just received from him the names of nine men who are ready to embrace Christianity. Surely the Lord is at work there.

#### *Kolhar and Arnbee.*

On the afternoon of the 20th, we pitched our tent at Kolhar, six miles from Guhoo, on the banks of the beau-

tiful Parah. This is a large village, (lying on both sides of the river,) and is the place of the great annual pilgrimage and hook-swinging, in honor of the goddess Bhuvanee. Here also we were received very cordially, and were importuned to send them a catechist or teacher. They said, "We are ignorant, we are in the dark, and how can we learn without an instructor? You visit us so seldom that we forget what you say before you come again." Our hearts were cheered by seeing many indications of good in this important place.

At Arnbee, six miles below Kolhar, on the Parah, we found several persons inquiring, and earnestly desirous to know the truth. We met large companies of mahars, in private houses, two successive evenings, as there was no public place of gathering. It was good to be there. Two or three persons manifested quite as much interest as any we met at Guhoo. With one consent the people urged us to come again. The Saturday following we arrived at Khokar, where we spent the Sabbath. About forty-five persons assembled in the bungalow for service, both morning and evening.

On the night of the 26th we pitched our tent at Pimpulgaum, midway between Khohar and Newase. I have never spoken to a more attentive company than we met there. The mahars presented, through their head men, an urgent request for a teacher. It was painful to feel obliged to go on our way and leave men so anxious to hear the truth.

#### *Pleasing Indications at Newase—Ye-sooba.*

You will rejoice to hear that there are encouraging indications in the large and wicked village of Newase. Maroti, who was for a long time teacher of the school for catechists in Ahmednuggur, moved to Newase last month and is doing a good work there. Two or three brahmans, several Mussulmans, and one sonar (gold-beater) come to him daily for instruction. The good influence of Ram-



krishnapunt's teaching there, is very apparent. I trust God has chosen many souls to salvation in that strong hold of Satan. May he speedily bring to nought the idolatrous worship in the great temple of Mohun Raj, which stands in the centre of the town.

The last place at which we gave instruction, was the village of Pimpulgaum, in the Chanday field. The Deputation will no doubt remember seeing Yesooba, who then gave such a glowing account of his religious experience. He is a man of wonderful energy of character and of uncommon devotion to the service of his Master. All the people of his village (both high and low caste) respect him, and he is exerting a good influence over them. He is training up his family in the nurture and admonition of the Lord. We spent a delightful evening at his house, where we met nearly all the mahars of the village. It rejoices our hearts to find such burning and shining lights scattered abroad among so many villages in the great valley of the Godavery.

We returned home praising God for what we had seen during those few days, and feeling more desirous than ever before to engage in preaching to that multitudinous and rural population. It was particularly encouraging to find so good a work begun in places that had been so seldom visited, and some of which had scarcely been visited at all except by our native catechists. This is a fact that argues well for our future success. The inquirers at Guhoo and Arnbee said they had gained their knowledge of Christ chiefly at the pilgrimage at Kolhar, whither missionaries and native helpers had gone from time to time to give instruction. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Since we arrived at Khokar, (November 14,) we have received urgent requests almost daily, to visit villages in the vicinity; and from many of them I have received the names of persons

who are desirous to be admitted to the church. We shall no doubt have a large accession at our next communion season. The Lord is graciously granting an abundant harvest. May he give us wisdom to instruct and guide the increasing flock!

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### Nestorian Mission.—Persia.

#### OROOMIAH.

LETTER FROM MR. COCHRAN, OCTOBER 25, 1856.

IN this letter, Mr. Cochran first gives an account of a young Mohammedan who had recently been sent to the missionaries for instruction and counsel, and in whom they felt a deep interest. He came to them professing his full belief in the Christian religion and desiring baptism. Fully aware of the danger he would incur, he declared himself willing to profess Christ before the world at the cost of his life. He has been sent to Constantinople, "in the hope that, though compelled for the present to seek a refuge elsewhere, he will ere long be allowed to return and preach the gospel to his countrymen without hazard of his life." The interesting narrative will be found in the Journal of Missions for the present month.

The attempted poisoning of the family of Deacon Joseph, at Dizza Takha, in the spring of 1856, will be remembered. The little son of Deacon Joseph, who ate freely of the poisoned food, died in October, probably from the effects of the poison.

Mr. Stoddard has furnished a full account of the tour referred to below by Mr. Cochran, for which room can hardly be found at present in the pages of the Herald.

#### *Visit to Koordistan and Amadiah.*

Mr. Stoddard, Miss Fisk and myself have just returned from a tour of three weeks in the mountains of Koordistan. From Gawar we were accompanied by Mr. and Mrs. Rhea. We visited the districts of Ishtazin and Bass together. From that point Mr. Rhea and myself extended our journey to Amadiah, and joined the party on our return a week after, at Tekhoma. From Tekhoma we passed through the districts of Tál, and up the Zab to Gawar. We were rejoiced

that the ladies felt disposed to undertake the tour, and their successful experiment will give great encouragement to native helpers with their wives, who may be called to locate in those remote and comparatively inaccessible regions. But such tours, so fatiguing and trying to the nerves, will not probably be often repeated.

The object of our visit to Amadiah was further to explore the district in reference to the formation of our contemplated station on that side of the mountains. For a long time I have felt, in common with my brethren, the exceeding importance of commencing operations there as soon as the government should be sufficiently settled to allow it. The mass of the people are on that side, and can never advantageously be reached from this. The plain of Oroomiah is fast becoming supplied with pious helpers, and maturing for important changes of civil and ecclesiastical relations, and it seems extremely desirable that that portion of the people should share to some extent in this initiatory work, before any change shall take place which may tend to increase prejudice or bar those districts from our approach. The visit has greatly increased my own convictions of the desirableness of speedily commencing missionary operations there.

Mr. Cochran proceeds to urge many reasons for the speedy occupation of the field, offering his own services for that purpose, if the Committee approve. The mission has also passed a resolution, "strongly in favor of occupying Amadiah, or some point in that vicinity, at as early a day as practicable."

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LETTER FROM MR. PERKINS, NOVEMBER  
21, 1856.

*Children of the Mission Professing  
Christ.*

MR. PERKINS writes—and many will rejoice with these missionary parents as they read:

The present month was ushered in by an event deeply interesting to us, viz.

the public profession of religion on the part of the three eldest children of our mission. Their names are, Henry Martyn Perkins, Harriet Munroe Stoddard, and Lucy Myers Wright. The two first are in their thirteenth year, and the last, in her twelfth. These lambs of the flock are, as we trust, fruits of the precious revival with which our mission and the Nestorians were graciously visited last winter. It is with unspeakable joy and gratitude—in some respects, I think, *peculiar*—that the missionary parent is permitted to recognize the covenant faithfulness of God, in a land of darkness. And such are the intimate and endearing relations of the different members and families of our mission, that the interest of this occasion was by no means limited to the parents of the dear children who have thus avowed the Lord to be their God. Their joy and gratitude were largely shared by our entire circle.

Some of the younger children of our mission cherish the hope, that they too are lambs of Christ's flock. Time will test the validity of their hopes. We trust that they also, at no distant day, may come with their parents to the table of the Lord. How faithful is God to fulfill his promises to his servants—nor least of all to his missionary servants.

The death of Mrs. Stevens, "the wife of our kind friend, the English consul at Tehran," is mentioned. She died of cholera.

*Unfriendly Attitude of the Government.*

The agent of the Persian government, in charge of the Nestorians, is becoming more troublesome to us and our helpers, not only in attempting to enforce the definite orders of his government in regard to our labors, but also in carrying out the informal instructions, (as he now avows them,) to annoy us all in his power, by stirring up our enemies, who have influence among the masses, to oppose us and worry and oppress the evangelical Nestorians in every possible way. In accordance with a suggestion from Mr. Khanikoff, Dr. Wright and Mr. Stoddard

are starting off for Tabreez, to consult with him and see if anything can be done to induce the government to check the evil doings of its agent here, in regard to our mission. Mr. Khanikoff is personally very kindly disposed towards us ; but we are not yet informed that he is authorized by his government to extend to us regular Russian protection.

It is reported that the Shah threatens to make the contest with England a *religious war*, in case the English shall enter his dominions. In such an issue, (though we trust it will not occur,) when wild fanaticism would be rife throughout the kingdom, we shall of course need all the human succor we can properly obtain, though our chief reliance must still be on the Lord.

#### *The Schools—Cheerful Hope.*

Mr. Perkins mentions that Barth's Church History and a Scripture Geography prepared by the missionaries have been printed. "We are at present printing Doddridge's Rise and Progress." Mr. Coan is referred to as having made a tour to "the Southern extremity of the field," where he has found "an open door among the scattered Nestorians of that region." A graduate of the seminary is teaching a promising school in the district of Sooldooz.

Our male seminary is unusually full, and there are more applicants for admission than can be received. The female seminary is also full, and was never more promising than now. Our village schools, being more subject to annoyance from tools of the evil agent of the government, will be likely to suffer much the present season ; yet it would not be strange, if in this respect the Lord should deal far better with us than our fears. Preaching the gospel was never more extensively and vigorously prosecuted by the mission and its helpers than now, and never with more encouragement on the whole. It is due to our helpers and Nestorian friends to state, that in these dubious times, they manifest very commendable firmness in standing by the mission, and in seeking to promote the

best interests of our work, even in the face of reproach, sacrifice and suffering. This severe ordeal will doubtless prove a blessing to them and the great cause.

While there is enough in our present circumstances to lead us to draw somewhat largely on the resources of faith, in regard to the future, there is still enough in our past experience of the divine goodness, nor less in the divine promises, and much also in the encouragement we have in our work, to rebuke despondency, and constrain us still to trust in the Lord. Sunshine and fair weather, we believe, will succeed the pending storm, and a brighter sunshine than has yet dawned on Persia. The time of man's necessity is God's opportunity. We will therefore hope for the best, while we try to be prepared for the worst. Indeed, if we and the churches feel and pray as we ought, may we not hope that the months before us will be a season of unprecedented blessings to this people and this land.

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LETTER FROM MR. WRIGHT, DECEMBER  
4, 1856.

#### *Correspondence with the Russian Consul.*

MENTION is made above, of the intended visit of Messrs. Stoddard and Wright to the Russian consul at Tabreez. This letter from Mr. Wright which is dated at Tabreez, furnishes an account of the intercourse of our brethren with Mr. Khanikoff, and more fully exhibits the present attitude of the Persian government towards the mission, and the critical position in which the schools, and indeed all the missionary operations, are now placed. It will serve to deepen the interest which has long been felt in the circumstances of this mission, and to increase the fervency of prayers offered, that all these events may be overruled for good. There is still much ground for hope that they will be thus overruled.

Mr. Stoddard and myself arrived at Tabreez the 26th ultimo. On the 28th we rode out to Nehmat Abâd, a village about ten miles from this city, where Mr. Khanikoff, the Russian consul, is at pres-



ent residing. We were surprised to learn, that he had not applied to his government for authority to protect us, as he expected we should make a formal application to him, whenever we desired it; whereas the subject had been only brought to his attention in the course of a private correspondence. We shall of course at once make the application.

The consul was kind and cordial, and we held a full and extended consultation with him on the present state of our mission. He was ready to aid us unofficially, all in his power. On the 29th, he wrote to his Persian secretary in town, directing him to have an interview with the Kâim Makâm, the Governor of Azir-bâjâm, and ascertain his disposition in relation to the course of the Persian agent in Oroomiah. On the 2d inst. we received from him the following note.

“The Kâim Makâm has given to Meerza Aly Akbar, (the consul’s Persian secretary,) an *evasive* reply, saying that he did not believe the two Asker Khans (the Persian agent and the Governor of Oroomiah) would allow themselves to do any thing, not strictly in accordance with the orders from Tehran, which are, (1.) ‘That the permission granted to the American missionaries to establish schools, be extended only to the province of Oroomiah, and not to that of Salmas. (2.) That the number of schools do not exceed thirty, and the number of scholars one hundred and fifty, (without indicating whether it is for each school, or for all the schools.) (3.) That these scholars be of the male sex. (4.) That the missionaries do not induce any person to a change of religion. (5.) Their scholars have no right to be sent to preach under their direction, nor to be placed in that office. (6.) That they do not give instruction to girls. (7.) That they do not teach their own language to the scholars of the country, but that they limit themselves to teach the language of the country. (8.) That there be no school any where, but in the places of the residence of the American missionaries. (9.) That it be forbidden

to the people to go to their preaching. (10.) That an *Illizâm* (written obligation) be taken from the missionaries, that they will not send preachers to any village, or other place. (11.) That girls and boys be not taught in the same schools.’

“You see that in these orders there is much ill will towards you, and also many contradictions. (1.) The number of schools is thirty, but they are to be only in the places of the residence of the missionaries, which are two. (2.) The education of girls is forbidden, but it is said that girls must not be taught with boys. (3.) It is not defined how many scholars a school may contain.

“If it meet your views, we will bring to the notice of the Kâim Makâm these contradictions, but in any case I think you will do well to confer with Meerza Aly Akbar, to whom I write to call upon you, and to concert with you as to what it is best to do. I much regret that all these delays will keep you here so long, but as to what you desire, if we arrive at any thing it is only by patience.

“P. S. I have forgotten to inform you, that the Kâim Makâm said, that if the two Asker Khans do any thing over and above the Firman, he is ready to prohibit them from it. This is not so badly devised to disembarass himself of this affair, but in all reason this ground ought to be abandoned, for it will bring you to nothing.”

The consul’s secretary, who brought this note to us, stated, that the following orders were also from Tehran. ‘(12.) That the missionaries print no books conflicting with the existing religion of Persian subjects. (13.) That whenever teachers or preachers are employed, it be done with the knowledge and approbation of the Bishops, Mar Yoosuph and Mar Gabriel.’ These Bishops, you are aware, are unprincipled, wicked men, and have been for many years bitter opposers of our work.

In addition to what the consul wrote, his secretary stated to us, that in accordance with Mr. Khanikoff’s suggestion, he



told the Kâim Makâm that it was not expedient for him to bear too hard upon us, as we might be obliged to carry our cause to Tehran, where we should undoubtedly have the assistance of the Russian Mission. The Kâim Makâm replied that he could not take the responsibility to revoke these orders; that when the Firman was sent to him two years ago, he wrote to the government, raising objections to it, and intimating that we should get up an interest in opposition to it, which would make it difficult of execution; and the response of the government was unequivocal, that the Firman must be executed. He added, that if we thought best to go to Tehran, we could of course do so.

As soon as Meerza Aly Akbar left us, we dispatched a messenger to the consul with the following queries. "1. Is there any reason to hope, that the Kâim Makâm will admit the orders of Asker Aly Khan to be suspended for the present and things to go on as in years past, or may we regard his statement to your Meerza as a final one, to which he will probably adhere? 2. What is your opinion now as to the expediency of our carrying the matter to Tehran? Is it your impression that the Russian Mission at the capital would interest themselves in our cause so far as to make an appeal to the King or Prime Minister, and to endeavor to procure a revocation of the Firman?"

"P. S. It occurs to us to ask whether it is possible that the Kâim Makâm would consent to instruct Asker Aly Khan to *suspend* the execution of the Firman till application be made at the capital? This would procure at least a delay of several months and give us a quiet winter."

The next morning we received the following note from the consul in reply. "I hasten to reply to your note of to-day, which I have just received. For the moment, I believe that which it is best to do is, 1. To return to the charge upon the Kâim Makâm, to engage him to give

orders to Asker Aly Khan to let things remain as they were last year. 2. If he refuse this, to lay before him the contradictions which are in the Firman, and to request of him a *delay*, in order that these contradictions may be explained. This would be the best thing, for it is ten to one that he will not long remain here, and that his successor will not dream of executing this order before he may be influenced by your enemies. As to that which concerns Tehran, I cannot say in advance, yea, or nay. If you wish, I will write to Mr. Anitchkoff, (the Russian Minister at Tehran,) but in any case, I do not believe if one of you presented himself at Tehran our Mission would refuse him its unofficial co-operation with the Prime Minister. Confer again with Meerza Aly Akbar. I have warmly re-committed your cause to him, and you may be sure that all that is in my power shall be done."

We called immediately upon the consul's secretary and held a long conference with him; urging him, if possible, to induce the Kâim Makâm at least to give an order suspending the execution of the Firman until the question could be referred to Tehran. This he proposed to do. With an English army on the borders of the country we have every thing to hope for from delay.

*Dec. 7.* The messenger for Erzroom leaves to-day, and we forward our letters. Our business is as yet unfinished. We hope to obtain some order favorable to us to the authorities in Oroomiah, though not of such a nature as we could wish. It may *put off* the evil day, and in the meanwhile Providence may interpose in our behalf.

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GAWAR.

LETTER FROM MR. RHEA, NOVEMBER 8,  
1856.

SINCE his return from Oroomiah, (June 1,) Mr. Rhea had enjoyed, unrestricted, the privilege of laboring in the villages on the Sabbath, and with but one exception, had visited from one to three villages each Lord's

day. The helpers also had rarely been absent from the villages. "I can only hope," he writes, "that these labors, feeble and unworthy enough, will not in the end be in vain. So far as I can see, there is no change for the better."

#### *Preaching to Travelers.*

For three months, this season, up to the time when Mrs. Rhea and myself left home to make a short tour in the mountains, I found considerable, and I trust not unprofitable, missionary employment in meeting with and preaching to the travelers who pass and re-pass this way for purposes of trade. I had often stood at my window and seen them from the different districts passing in large companies, and longed to sound in their ears the good news of salvation through Christ. But they were in haste and had no disposition, of their own accord, to call upon us, and receive instruction. If I invited them to our house, it would have been rude, according to the universal custom of the country, to have sent them away without placing bread before them. As this could be done with so little expense and inconvenience, and as it promised to be a hopeful department of missionary work thus to meet the mountaineers from different districts and various villages, I ventured to try the experiment, and thus far it has appeared to work well. Mr. Perkins, when visiting with us in the summer, became much interested in these mountain travelers, and strongly urged the experiment.

Many did not find time or inclination to call, while many others were glad to rest themselves and their mules, sit in the shade, eat a morsel of bread, and listen to a portion of the Scriptures, as read and explained. We had an average of about eight a day. On some days we had none, and on others as many as thirty. Not unfrequently we had a little company of thirty mountaineers from different villages seated in our yard during our evening service, listening with apparent interest to the truth, and often

times proposing questions which showed that they were not merely giving the hearing ear, but also the understanding heart. During the three months, we had between five and six hundred, who were guests in our house, and who heard, many for the first time, the glad tidings of salvation through Christ. The expense attending this department has been about thirty dollars. May we not hope that some, if not many, have received the word into good and honest hearts. These efforts have at least had the effect to draw the mountaineers into closer sympathy with our station, to remove many of their unfounded prejudices, and to secure for our helpers who go among them, a more cordial reception.

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### *Southern Armenian Mission.—Turkey.*

#### *Division of the Armenian Mission.*

As is generally known, it was sometime since decided to be expedient that the Armenian mission should be divided into two, the Northern and Southern. At a regular meeting of delegates, held at Aintab in November last, the Southern mission was duly organized. It embraces the following stations, viz. Aintab, Aleppo, Antioch, and Marash. Oorfa is also to be occupied as a station as soon as possible, the mission having designated Mr. Nutting to that place, with the expectation, however, that he will remain at Aintab until spring. In regard to that place, the committee on the proper supply of the field, write: "At the annual meeting of the Armenian mission in May, 1854, it was voted that Oorfa demanded two missionaries; and certainly the necessity of the place has not become less since God has blessed the feeble and interrupted labors which have been expended there to the calling out of a little church of six members, who need, and long, and beg for some one to teach them the way of God more perfectly; that they may be built up in the faith, and become to the thirty thousand of Oorfa, and the other thousands of the field of which Oorfa is the centre, what the church at Aintab, organized with about the same number in 1848, has been to the whole field of our mission—a light in the darkness—a living witness to the truth of the gospel. Every member of our mission felt, that even

with our present number of missionaries in the field one should be designated to Oorfa, and that our brethren there should be immediately informed of such designation, that their hope, long deferred, might not be utterly extinguished. Yet, though the missionary designated was willing and desirous to proceed at once to his station, it was thought by all, that the great amount of missionary labor to be performed at Aintab, particularly the importance of carrying on the system of theological instruction, plainly required that Dr. Pratt should not remain alone through the winter."

The mission also, "in view of the many openings in the villages around Antioch, and the wants of the thousands of Armenians in Adana and its vicinity," appeal to the Prudential Committee for the immediate designation of another missionary to that portion of the field.

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A N T I O C H.

LETTER FROM MR. MORGAN, DECEMBER 18, 1856.

MR. MORGAN had recently spent two months at Aintab, and with reference to the great work which has been accomplished there he remarks: "It is useless to attempt to describe the emotions we feel on entering that church and looking about on that great congregation. To see them unite in the services of the sanctuary with so much fervor, and at times tenderness, is, I am sure, one of the most gratifying sights to the Christian in the whole East."

*The Work at Kessab and Vicinity.*

When Mr. Morgan wrote he had just returned from a visit of a few days at Kessab, where he found many things of an encouraging and some of a trying character. He writes:

I am sorry to be obliged to say, that our hopes of a change in the feelings of the pastor's wife were not well founded. She did appear well for a time, but if the Spirit was really striving with her, she grieved him away and became worse than before. After giving her husband all the trouble possible, she determined to return to Aintab. The pastor is in many respects left in an uncomfortable condition, yet on the whole he is, I think, able to give himself more quietly to his work than before; but, of course,

as there is no hope of or wish for his wife's return, we cannot expect that the relation so happily instituted between Polat and the Kessab brethren, will be a permanent one, as he cannot be a long time separated from his children. This we all deeply regret. He seems to be just the man needed in that church. He is a strong man, with a strong propensity to lead, and generally leads in the right direction, so that any erratic tendencies among the people are checked; and he is very useful and acceptable to the church and congregation. I have strong hope, that if he were to remain, both he and the people would soon get into the spirit of the peculiar relation of pastor and flock. But if God closes up the way, we ought to be very thankful for an unmistakable expression of his will, however great our disappointment may be.

The congregation there is up to its highest number, and seems to be pervaded by a deep interest in spiritual things. I could not but notice the thoughtful, solemn expression upon the faces of many as they walked out of church after the service. The pastor tells me that this has been the case for some weeks. The school is in a most gratifying condition, numbering about eighty pupils. The teacher, a young man from Killis, gives great satisfaction. There are several young men of families attending regularly, and pursuing their studies with great zeal, who seem to be actuated not so much by a desire to acquire knowledge, as to gain something that they can use for the spread of the gospel. They expressed great thankfulness that they were enjoying such privileges, and begged, with earnestness, an interest in my prayers.

But better than this school, in my estimation, is the movement among the women. There are more than eighty of them now learning to read. The priest, Margos, goes about from house to house giving them their lessons, and they are taking hold of study with great



zeal. Some of the boys of the school are also engaged in this work. I look on this as a most encouraging fact, for if we can elevate the wives and mothers, if necessary we could afford to let all others go. May God bless this work.

The wife of the native helper who labors at Ekiz Olook, conducts a weekly prayer meeting for the females, which is well attended. This meeting has often been attended by Armenian women, who wonder what a woman has to do with prayer. The work in the hamlets around Kessab is going on encouragingly. Several women at Ekiz Olook have commenced to read. The school is flourishing. The native helper resides permanently at Kessab, but goes to E. O. Wednesday morning and returns Thursday afternoon, goes again Saturday afternoon, returning Monday. He found this arrangement hard at first, but he is now getting used to it and is happy in it. His family remains mostly in Kessab for the sake of the work there. A teacher takes care of the school. Beyond, that is south of Ekiz Olook, is a small village of twelve or more houses, called in Turkish, Bagchehaz, where the gospel is now preached regularly, and several persons declare themselves openly Protestants. At another small hamlet in that direction, occasional labor is expended. At the little clump of houses near the road to Antioch, about half an hour this side of Kessab, I have engaged a good old man to labor this winter. He will teach the children and as many of the men and women as can be induced to attend his instructions out of the Scriptures.

At Antioch, Mr. Morgan says, there is nothing of special interest. He hopes soon to open a small book-store, in the charge of the native helper. From Bitias accounts are encouraging. "Tarsus, which I was obliged to deprive of its preacher last summer, is now again asking for a laborer." Reference is again made, as in a former letter, to the wide field around Antioch, the great amount of labor and care which devolves upon the missionary, and his urgent need of an associate.

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## Northern Armenian Mission.—Turkey.

### CONSTANTINOPLE.

LETTER FROM MR. GOODELL, DECEMBER 27, 1856.

THIS brief letter from Mr. Goodell mentions various incidents connected with the missionary work at Constantinople which will be noticed with interest. A paragraph in which he speaks of the abundant reason they have to be grateful "for the great magna charta which secures liberty of conscience for all who dwell under the shadow of the Ottoman Porte," and of the advantages they derive from it, has already appeared in the Journal of Missions.

### *Nestorians at Constantinople.*

Some weeks before the date of the letter, several Nestorians were found at Constantinople needing assistance. "Among them was John, the famous preacher at Geog Tapa." He was taken on the Sabbath "to see the great congregation and hear the Turkish preaching," and Mr. Goodell writes:

The native brethren and sisters at Hass keuy became much interested in him, and with great alacrity contributed to his relief and to that of his fellow sufferers. They listened with great apparent delight to his account of the work of God among the Nestorians; and he appeared to be much encouraged by what he saw of the reformation here, in the organization of evangelical churches,—a phase of the work which was entirely new to him. To see converted Turks, and to hear a real live Turk publicly and with great earnestness preach the glorious gospel, made John's very face to shine, and he verily thought "that the kingdom of God should immediately appear." While he was here, he found some thirty or forty of his countrymen living in various khans in the city, all of whom were rejoiced to learn from him, that they could change their civil relation from the Armenian to the Protestant community, and could attend a church the services of which they could understand, and which were much more in accordance with the sim-



plicity of their own worship, than the Armenian ritual. Since his return to Persia, some thirty more Nestorians have been found at the arsenal, all of whom seem grateful for the privilege of attending our Turkish services on the Sabbath.

We have now Turkish preaching at four different places every Sabbath day. Two Mussulmans, of some distinction, were recently baptized at Bebek. One of them was from the ancient Philippi, and, strange to say, his young wife and her mother have recently joined him. I have more or less of the Mussulman population of the city to hear me nearly every Sabbath.

*Progress—Additions to the Church.*

Our place of worship in Constantinople is already quite too small, and we are now enlarging it to its utmost capacity. We are also engaged in securing a place of worship at Samatia, and another at Balat, both of which places are within the walls of the city itself, and at each of which there is already a nucleus for a church organization; for some of our brethren and sisters "were born there," and are still living there. Mr. Pettibone will probably reside in one of the places, and Mr. Trowbridge in the other. It is our intention to occupy, as soon as possible, all the principal posts in Constantinople, and summon the whole city to fall down and worship the Lamb. Spare not to send us your very best men.

Two women were added to the church in Hasskey last Sabbath, both of whom were awakened by the Holy Spirit about a year ago. Thirteen individuals have been added to this church during the year 1856, four of whom were from the female boarding school. Others from this school joined the church in Constantinople, or in Pera.

*New Movement by a Bishop.*

About two months ago, the bishop of Hasskey commenced a Turkish service

in the Armenian church here, precisely at the hour of my service. As the Armenians at the capital, both preacher and hearer, understand Armenian much better than Turkish, it is difficult to see what the object could be, except to prevent people from coming to our chapel. It was said, that he preached evangelically; and that on one Sabbath, he preached not only at the same hour, but from the same text I did, and moreover divided his subject precisely in the same way. As I preached the same sermon on the previous Sabbath in Constantinople, it is supposed he must have had a reporter there to take notes; for my treatment of the subject was not such as an Armenian bishop would naturally fall upon. But, however this may be, "Christ is preached; and I therein do rejoice, yea, and will rejoice."

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LETTER FROM MR. BLISS, JANUARY 16,  
1857.

*Progress at Marsovan and Baghchejuk.*

MR. BLISS naturally feels a deep interest in Marsovan, his former station, and in the commencement of his letter mentions some facts respecting that place which had recently come to his knowledge. He then speaks of a visit to Baghchejuk and of the good work of grace which is going forward there

The last report of the Marsovan station spoke of a promising religious movement outside the ranks of the Protestants. The result of that movement was just what might have been expected. It spread quite extensively till it came to the test of rather sharp persecution; but when ecclesiastical rulers began to summon the followers of the new doctrines into their dread presence, and to command them to give up their books under penalty of being disowned by their parents and being dismissed from employment by which they earned their bread; and when these threats, in a number of cases, were put in execution, one portion of the newly awakened turned back, while another portion were led to take a more open and decided stand on

the side of the truth. The result was the addition of thirteen names to the Protestant roll. Most of them are heads of families, substantial men, intelligent mechanics. The whole aspect of the work in Marsovan is promising. So many and pressing are the calls for labor there, that we have recently, in answer to Baron Hohannes' earnest entreaty, sent on a native brother from this place, to help him in the work. The place of worship now in use, though one of the largest rooms in all Marsovan, is quite too strait for the audience. They much need a church edifice.

I have lately returned from a visit to Baghchejuk. The scenes witnessed there—religious conversation on every man's tongue; frequent meetings characterized by most earnest and solemn attention; and new cases of religious awakening and conversion reported from time to time—strongly remind one of an American revival. The coffee shops, those notorious haunts of the careless and the worthless, are turned into Bethels. Even there the word of God is publicly read, and the voice of prayer is heard. All this is in a place where but yesterday, as it seems to us, no man dared, by word or sign, to intimate any fellowship with Protestant doctrine or Protestant men; and where the few whose hearts God had touched, were obliged to go out into the forests, on the mountain's side, to hold communion with each other and with the Master, in social prayer; and were followed even then by enemies armed, and determined (as has since been confessed) to put them to death if they were found. Some of these men now preach the gospel which they once sought to destroy. Such evidences of the power of the divine Word and Spirit may well put fresh courage into our hearts, if at any time they become faint.

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S M Y R N A .

LETTER FROM MR. DODD, JANUARY 7,  
1857.

THREE new members had just been re-

ceived to the church at Smyrna, and Mr. Dodd communicates some interesting particulars respecting the individuals. Two were Armenians,—one an old man of sixty, the other a young married man, named Hagob, "of quite a respectable family and engaged in a profitable business." To him, since he joined the Protestant community, several months since, "the truth has seemed to be as cold water to a thirsty soul. He has seemed to receive it as fast as he heard it, his heart being opened, as was Lydia's, from the first. He is likely to be a strong and useful Christian."

*An Albanian Convert.*

Of the third individual, who seems to give promise of much usefulness, Mr. Dodd writes:

He is an Albanian by birth, named Christophor, and we hope the Lord has called him to be useful in his vineyard. He was born and brought up on the shores of the Adriatic, in the ancient Illyricum. At the age of sixteen, he went to the university at Athens, where he spent six years, after which he was nearly ten years in government employment at Trieste, whence he came hither nine months ago. He was brought up in the Greek faith; but while at Athens, his education not agreeing well with belief in such superstitions, and knowing nothing more reasonable, he became an infidel, a deist, and so remained during his academical course. While at Trieste, however, his conscience did not let him rest. His soul was feeling after something better than cold theism. He began first to read Greek theological writers, hoping to find some reason for their faith, but could not. The books were filled with abstractions. He then turned to Roman Catholic writers, and searched them, but found them still more unsatisfactory. At last, after years of melancholy, he found Protestant books, and reading them, began to hope that he had secured some food for his hungry soul. When he came here, he was pretty well satisfied as to the authority of revelation and the truth of Protestant doctrines, and soon after deliberately and seriously determined to adopt the

Protestant faith. This was before seeing the face of a missionary, or conversing with an evangelical Christian. He soon came to see Mr. Ladd, had many conversations with him, began to attend our service, and after several months, desired to make a public profession of his faith and be admitted to the ordinances of Christ's house. After some delay, and a full examination, being well satisfied of his piety, we received him last Sabbath.

For several months he has expressed a strong interest in the salvation of his people, the Albanians; desiring missionaries to be sent to them, and expressing a readiness to accompany them in any capacity in which he could be useful, though he is now profitably and honorably employed in the Austrian consulate here. These missionary desires have seemed to grow upon him, affording no little evidence that it is the call of God. They have lately taken the definite form of a desire to prepare himself to translate the Scriptures for the Albanians. There is no version in the ordinary language of that people, and yet they are much like the Bulgarians in their desire to hear the word of God for themselves. Christophor is perhaps peculiarly adapted to such a work. Having a good university education, by which a naturally strong mind has been trained to habits of study, which habits he has kept up since, the addition of a theological course would prepare him for great usefulness in that or some other department. After correspondence with the Constantinople station, it has been determined to send him to that place to pursue theological studies.

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### *Syria Mission.*

#### *BEIRUT.*

##### DEATH OF REV. ELI SMITH.

THE readers of the Herald have already learned that Mr. Smith, of Beirût, whose health had long been feeble, has been called away from his very valuable labors, as a mis-

sionary of the cross and a translator of the Bible for the millions who use the Arabic language, to higher joys and higher service. The mission mourns; the Christian community of the world is afflicted; for not only has a good man been removed from earth, but a work which seemed, to human view, of the utmost importance, is interrupted; a translator of God's word, whose place it will be by no means easy to supply, has been removed in the midst of his labors, and when many were looking with the deepest interest for the completion of his most valuable work. But God himself has taken him, and he makes no mistakes. Over all the interests of his word and his work on earth he watches, and for all he will provide.

#### *Letter from Mr. Ford.*

It is remarkable that no extended communication in regard to Mr. Smith's sickness and death has been received at the Missionary House from the Syria mission. Some notice of his life and labors, and a letter from Mr. Dwight, of Constantinople, respecting him, will be found in the Journal of Missions for this month. Mr. Ford, of Beirût, in a line dated January 24, accompanying the annual report of the station, says:

We must allude to the great change which has taken place since the date of the report, whereby we are bereaved of the chief pillar in our station, not to say in our mission. We are sorely smitten; but it is the Lord, and we know that all is right. In making this great breach, God is assuredly calling upon the church and the Board to come up to his help by sending forth new laborers. Mr. Smith filled, substantially, the place of two men, one a translator and editor, one a preacher and general missionary; and his place cannot be made good in the mission even by two, were they sent. We seem likely to be much straitened for some time to come. We have no doubt the Committee are fully alive to the wants of the field and the work, nor do they need an appeal from us; but we cannot do less than refer to this, now more imperative necessity, which must make itself felt far and wide.

We are not without evidence that this solemn providence has impressed many minds in our community, and recalled



the instructions and example of our brother, vividly to their recollection. This is doubtless one of the many small and silent influences whose aggregate effect is seen when one and another comes out on the Lord's side. But how often are we reminded, that much as we need men, we have far more need of the Holy Spirit, to visit our stations, our families and our hearts.

*Letter from Mr. Wilson to Dr. Robinson.*

On the 12th of January, Mr. Wilson, of this mission, wrote to Dr. Robinson, of New York :

Mine is the melancholy pleasure of fulfilling a promise made to our common friend and brother, Eli Smith, but two days before he died, to write to you. You have not been ignorant of the state of his health during the year now past, and of the expedients he adopted to regain his strength and vigor. On the last day of the old year, I was requested to come to Beirût, from Abeih, to aid in taking care of our afflicted brother. I came the next day, and found him confined to his bed, unable, indeed, to turn himself without aid. From that time till the hour of his death—yesterday morning, a few minutes past nine o'clock—I was scarcely away from his bedside. From the time of my coming, his decline was gradual, though there were seasons when he could hardly be persuaded that he was not decidedly better. On the second instant, he was told that neither his physician nor his other missionary brethren had, longer, any hope of his recovery. He received the intelligence with composure, yet with evident feeling. His family were called in, and though it was late at night, he spent an hour and a half with them, delivering what we may properly call his dying charge. His "dear wife and those sweet, sweet children" he commended to the great Shepherd of Israel, and invoked the choicest of blessings upon the head of each. The next day, which was Saturday, he had fuller opportunity to speak to his brethren and

family, and left but little to say to them afterwards. He had prayed that he might be spared to finish the translation of the Scriptures into the Arabic tongue, and when he had asked his brethren to pray for him, it was that he might complete that work; and I may here say, that his desire to live was more with reference to that work than to the welfare of his family. He often said, that he could submit to the will of God concerning him; yet even this submission was, till within a day or two of his death, accompanied with "*a strong desire*" to recover and finish the work which he had begun. He forbade the publication of the translation in his name and as his work, with the exception of Genesis and Exodus and the first twelve chapters of Matthew, all of which are now printed. He did not regard the other portions of what he had translated as finished, and said that to publish them in their present state, would be doing injustice to God's word as well as to himself. The portion in print he regarded but as a specimen of what the whole work would have been, had God prolonged his life and given him strength to finish it.

He remarked, that it was possible some of his friends might wish to publish a memoir of his life and labors; but he said such works had become very abundant of late, and that he did not leave materials for a memoir. He had never kept a journal, and was very decided in his opinion that no attempt of this kind should be made. In case, however, any one of his friends should prepare such a work for the press, he would insist that the manuscript should be subject to the revision of Dr. Anderson. He made no disposal of his library, but made suggestions to his wife in reference to the training of his children, &c., which no doubt will be religiously carried out.

On Friday, the 9th inst., but two days before his death, the steamer came, which he had supposed would bring a box from his friends and copies of your "Researches." He had set his heart upon



the pleasure of looking upon those volumes; and while speaking upon the subject, he said to me, "You will please write to Dr. Robinson after my decease, and tell him how much pleasure I have derived from my companionship with him, and how much I have been the gainer from our association for a common object. Tell him I have ever regarded him as one of my most valued of earthly friends; and do not forget to say that I am *entirely* satisfied with his treatment of me, in the new edition of the Researches. I could have asked nothing more honorable. Congratulate him on the completion of that noble and important work, and express to him my hope that he will give his remaining strength to the work of providing a commentary upon a book or books of the sacred Scriptures. But this is for him to decide."

Dr. Smith suffered but little, which is the more wonderful as Dr. Van Dyck, on a post mortem examination, took from the lower part of his stomach a cancer which had reached its active state, as large, or nearly as large, as the egg of a goose. The neighboring parts of the intestines had become, in consequence, so much disordered, that almost no nourishment could pass into the circulation from his stomach, and his death at this time seems to have been from his dropsy and the want of sustenance. Yet his appetite continued good to the last, and his stomach digested well. But he has gone. God hath again smitten our mission. May we be sanctified by the affliction.

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#### REPORT OF ABEIH STATION FOR 1856.

THE report notices the return of Mrs. Whiting to the United States on account of the death of her husband, by which there "has ceased from among us a family known and loved in Syria for the last twenty-five years." The place thus made vacant has been supplied by the arrival of Mr. and Mrs. Bliss, but Mr. Bliss's attention must of course be given in great measure, at present, to the acquisition of the language. The year, it is stated, "has

been one of mercy to us as individuals and as families, and of prosperity in our labors. There has been no death, no serious illness, no accident, no political commotion. Our strength has been reinforced, bodily and numerically; our families have been contented and happy; our field open and opening wider; the work to be done abundant; and more than all, the good Spirit has descended, not indeed in large, visible manifestations, but gently, and yet in almighty power, for souls have, we trust, been converted."

#### Schools—Seminary.

In consequence of a re-arrangement of our field on Lebanon, several of the common schools, which were formerly under our charge, have been transferred to the care of other brethren. We have had but two, both at Abeih, one for boys, the other for girls. The latter, which was taught by Sada, one of the girls educated by Mrs. Whiting, has recently been suspended, and the teacher transferred to Tripoli, to take charge of a school for girls at that station. Our boys' school has been prospered, the average number of pupils having been forty.

In the seminary there are twenty pupils, most of whom give good promise of usefulness. One pious young man has been obliged to leave on account of the death of a brother, for whose family this young man must now provide. The year has been one of more than usual religious interest in this institution. The usual thorough course of biblical instruction has been still pursued.

Our pupils are gathered from a wide range of country, and as usual are from different sects. It is pleasing to see how the simple study of the Bible brings them all to a substantial agreement in religious opinions, and to a unanimity in rejecting all schemes of men as a sufficient rule of faith and duty.

Of open opposition we have had but little. One youth, who was on his way to Abeih to join the seminary, was forcibly taken by night in the village where he slept, by the emissaries of a Maronite bishop, and carried to a neighboring convent, on the pretence that the boy

was acting without his father's consent. Several of his relatives have recently become Protestants in Hasbeiya, and we hope that the youth will yet find his way open to return to us.

#### *Church—Preaching—Congregations.*

Our little church has been increased from sixteen to twenty-two members. It has doubled within the last eighteen months. Additions have been made at each of the four communion seasons during the year, and we have good hope that they are of those who shall be saved. We think that, in general, they manifest a more than usual degree of simplicity in their Christian character. Two, admitted at our last communion, are pupils in the seminary; young men who give promise of much usefulness. Their declared aim is to fit themselves to become religious teachers of their countrymen, and we have confidence that such will be the result. When more years and more experience are added, we hope that they will become useful pastors of rural congregations. The year has been one of much harmony in the church, though (for the first time in its history) we have been compelled to resort to discipline in the case of two of its members.

Our Sabbath services have been maintained as usual in the chapel—an expository exercise at nine o'clock, A. M., preaching at ten, and a second service at two, P. M., similar to the one held at nine. The first of these two expository services is usually conducted by M. Ruzuk, the second teacher in the seminary. At our regular preaching service the congregation averages from sixty-five to seventy. It is made up of the seminary students, and young men from Abeih and other villages. Of females, we usually have not more than eight or ten present. The attention to preaching becomes, we think, increasingly devout. A considerable number of the hearers, especially of the students, take regular notes. We had occasion lately to see an ab-

stract made by one of the youth in the seminary, and were surprised at its accuracy. The heads of the discourse, and the inferences, were correctly stated, and much of the filling up was added.

Our public worship is conducted in all respects as in the United States. Singing has been successfully introduced; and though this part of worship is not performed with all the skill and taste of practical choirs at home, yet we may venture to say, that there are those who indeed sing with the spirit and with the understanding.

At Aramon, an out-station, about an hour distant from Abeih, religious service is usually held on the Sabbath, conducted chiefly by M. Araman, the first teacher in the seminary. The congregation sometimes reaches to thirty, though oftener the number is from fifteen to twenty-five. There are two church members in the village, and a considerable number of enlightened persons. One among these is a Greek priest, who has given up all connection with the old church, and is known as a Protestant. Another is a Druze, who exhibits a spirit of uncommon perseverance in the cause, is evidently convinced of the truth, and may perhaps have passed from death to life, though we wait for more decisive evidence of a saving change. He has endured no little opposition, and has been often threatened by his old associates; and yet avows his readiness to receive baptism, and thus publicly proclaim his attachment to Christ, and his hope of salvation in him alone.

We have been essentially aided during a part of the year in preaching, both at Abeih and at Aramon, by Mr. Wilson, who was compelled by the illness of his wife, to leave, for a time, his station at Homs.

Reports from several other stations of this mission have been received, but cannot be published in this number of the Herald for want of room.

## Greece.

LETTERS FROM MR. KING, DEC. 31, 1856,  
AND JAN. 28, 1857.

THE first of these letters from Mr. King is designed as a summary report of his labors during the year, and furnishes, in many respects, a very gratifying account of the work in which he is engaged, its results and its promise.

*Use of the Press.*

I have this day finished correcting the translation of the fifth volume of the collection of the American Tract Society's publications in modern Greek. This volume contains upwards of six hundred pages 8vo., and the correction of the translation has cost me a great deal of labor. The first volume, of four hundred and thirty pages, I printed in 1853. The second volume, of five hundred and eighty-seven pages, in 1854. The third volume, of four hundred and ninety-eight pages, also in 1854. The fourth volume, of four hundred and thirty-five pages, in 1855. The fifth, as above mentioned, of six hundred and forty-eight pages, is just finished; making in all upwards of two thousand five hundred pages which I have printed during the last four years. This work I had a great desire to accomplish as soon as possible, because I felt that no other one would do it, and that, should I be taken away by death, many of the American Tract Society's publications would remain useless, on account of the style in which they were formerly printed. Some of the translations too were very incorrect, and almost all needed a thorough revision, in order to make them truly useful and acceptable to this people. Now that they are put in an eligible and permanent form, I trust they will be useful long after my head shall have been laid in the grave.

There are other publications of the same Society, which need correction, the old editions of which are exhausted. To the printing of some of these I

intend to proceed, should God spare my life, the ensuing year. One of these, which I consider very important, is Alleine's Alarm to the Unconverted. I wish also to publish, as soon as possible, a third edition of the "Prayers of the Saints," in Modern Greek, as the first and second editions of that work are out of print. This work, which I first published several years ago, consists of the greater part of the prayers contained in the Old and New Testaments, together with those passages which relate to prayer, the manner in which it should be offered, through whose mediation, &c.

Of portions of the Scriptures, school-books, and religious tracts, Mr. King had distributed during the year, not far from half a million of pages.

*Preaching—Theological Class.*

I must speak of my preaching in Greek on the Lord's day. This I have continued through the year, with no interruption except once or twice by illness. The audience has averaged about fifty. Many of the hearers are students and men of intelligence, and in general, listen to what is said with great attention. After the service, my daughter has had a class of Sabbath-school scholars, consisting of girls from five or six to eighteen or twenty years of age. The number has varied from ten or twelve to eighteen or twenty.

The third thing to mention is my theological class, consisting of six young men, (a part of the time there were more,) all Greeks, who, I trust, will one day be, in one way or another, useful to their nation; and most of them, if not all, by preaching the gospel in its purity. Those who commenced their course with me, a little more than a year and a half ago, have carefully examined most subjects which usually come under consideration in dogmatic theology, and also the important subject of the proper mode of interpreting the sacred Scriptures. To aid them in this, I wrote a little work in modern Greek, with a view to combat, at the outset, an idea so prevalent among



many, that everything written in the word of God, is veiled and mysterious, and can be understood only by a few, whose minds have been enlightened (darkened?) by a study of the fathers!

*Intercourse with the People.*

My general intercourse with the people here has been very satisfactory to me, and scarcely any thing has transpired to give me trouble in my missionary work. Various persons, who are distinguished for their learning and the position they hold in society, have expressed to me in private, their belief that I hold the truth as it is in the word of God, and the expectation that the Greeks will, one day, return to the simplicity of the gospel, and take the word of God only as their rule of faith and practice. One of these is a distinguished priest, who said to me that he did not dare express his sentiments publicly.

A Greek of distinction from Thessaly, who, I am told, has great influence in the region where he dwells, called on me only a few weeks since, for the purpose, as he said, of expressing to me his friendly feelings (though an entire stranger) and saying that he did not participate in the views of those who had been opposing me in my work. The second time I saw him, I was ill in bed, but had conversation with him sufficient to learn that he has abjured almost all the errors of his church, and that he considers the word of God as the grand and only rule of faith and practice. He is the head of a family, and from his position in society, I think it not improbable that we shall hereafter hear something of his influence exerted on those around him. His wife, I believe, agrees with him in his religious views.

*Disturbed State of the Country.*

The state of the country seems to be always unsettled. And though it is published to the world in some of the Greek newspapers, that robbery is put down, still it exists to an alarming degree.

We have just learned, that a band of robbers entered a village near Livadia and took three men, one of whom they butchered, the legs and arms of another they broke, and cut off the nose and ears of the third. Not long since, they took some fifteen persons, most of whom they mutilated by digging out their eyes, breaking their legs, &c. And though we are now quiet at Athens, it will be nothing strange should the robbers take it into their heads to pay us a visit, as they did last summer.

Within ten days past, eleven robbers have been beheaded, six here and five at a place not far distant. Among them were two brothers. The father came to take leave of them on the morning of the execution, smoking a cigar, as I was told, and with the greatest indifference; and those who were to be beheaded expressed not the least compunction, or sign of repentance for the evil deeds they had committed. Their utter hardness of heart and indifference attracted the attention of the Greeks themselves, and was noticed in one of the principal papers in this city. Yet these hardened robbers were all of them young men from eighteen to thirty years of age. One of them had butchered two girls whom they had taken, and for whom a ransom was not sent. When it was proposed to kill them because the ransom was not furnished, one of the robbers seemed disposed to let them go. Another said, No. The first had a few figs in his hand, and the other said, 'Give me those figs, and I will kill them,' and on receiving the figs he butchered them both! When these things are to cease in Greece, I do not know. I know, however, that the only means to prevent such evils, in all parts of the world, is the preaching of the gospel.

I do not know exactly how many robbers (all of them murderers) have been beheaded during the year, but I should think seventy or eighty, perhaps well nigh a hundred, including those who were destroyed by the government troops.

### *Movement among the Greeks at Cassandra.*

Mr. King refers to a movement of much interest at Cassandra, in Macedonia, where several heads of Greek families have openly proclaimed themselves Protestants. The movement, he says, "has been noticed by the Greek Patriarch at Constantinople, and called forth an Encyclical Letter to the churches, to prevent the spread of such an evil. It has been noticed in a Greek newspaper at Smyrna, and by one of the principal newspapers in this city, and also in the 'Spectateur de l'Orient,' a periodical printed in French, and conducted by some of the most distinguished Greeks in Athens." This movement has frequently been mentioned, with much interest, by missionaries from the Church of Scotland to the Jews at Salonica. Cassandra is a district lying to the west of Salonica, and the Greeks who are thus interested in the truth have been visited by Mr. Marcussohn and other laborers among the Jews at the latter place; and now the Committee of the Church of Scotland have agreed to engage Dr. Paionides, a pious young Greek, to reside at Cassandra as one of their lay missionaries.

Writing again, January 28, Dr. King sends the translation of a very interesting letter, written by eight young men at Athens to their Christian brethren in Cassandra, which will perhaps be published in the May number of the Journal of Missions. He then mentions the following

### *Pleasing Incidents.*

Yesterday morning, a Greek female called, and told me that her husband, who is an Italian Roman Catholic, wished to become Protestant; and she added that she herself did not believe in various superstitions held by her own church. In the course of the day, two students in the University called on me, separately, and expressed their persuasion that my religious views were correct. One of them is from Macedonia, and the other from Epirus. The one from Macedonia, who is, as I should judge, near thirty years of age, said that he had read my Exposition of an Apostolical Church, and that it had made a very great impression on him; and last Sabbath he came to my Greek service.

The other, from Epirus, perhaps

twenty-five years of age, appears to be a very interesting young man, and has nearly finished his course as a medical student in the University here. Till quite lately, he has been, as he confessed to me and as I learned from others, opposed to me. Last Sabbath he attended my Greek service, and afterwards expressed his approbation of what he had heard, and asked for a private interview with me, which I granted him yesterday. After a good deal of conversation, I gave him my "Farewell Letter," my "Exposition," "Rites of an Apostolical Church," and some other books, to read and examine carefully, so that he may know precisely my views on the subject of religion. His strongholds of prejudice against the truth seem to be broken down.

A Greek priest has also attended my Greek service for two or three Sabbaths past, and last Sabbath, after service, he stopped and I had a long conversation with him. He spoke in such a manner, I was almost tempted to say to him that I thought him not far from the kingdom of heaven. He declared his full belief that the Bible is the only rule of faith and practice, that all acts of Councils are to be tried by this word, and that only such things as are in conformity with it, are to be received.

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### *Recent Intelligence.*

SANDWICH ISLANDS.—Mr. Bond, of Kohala, writes, Jan. 6, sending for the 'Morning Star' "fifty dollars from our Sabbath school, and twenty dollars from our domestic Sabbath school;" and one hundred dollars as his own donation towards paying off the debt of the Board. He writes: "Last Sabbath was our season for observing the communion. It had been preceded, as usual, by a tour, meetings with inquirers, with members under censure, and with the church for business, &c. The first day of the year, also, was observed in our house of worship as a day of fasting and prayer. There was a goodly attendance, but no extraordinary divine influences were vouchsafed us. The Sabbath was a day of much interest. Our house was crowded with

the members of the church, yet all was still and serious. Thirty-one were received from the world to our fellowship, most of whom appeared to me more than usually hopeful. These were selected from more than a hundred inquirers, whose names have been on my list for many months."

CANTON.—Mr. and Mrs. Bonney arrived at Hongkong on the 1st of December. On the 13th of that month he wrote that he had rented rooms at Macao, to which place other missionaries had repaired from Canton, for "the present distress." The English Admiral, Sir M. Seymour, had very kindly offered the services of a war steamer for the safe removal of the goods of the missionaries from Canton, which offer had been gratefully accepted. Mr. Vrooman, in a letter dated December 9, expresses the confident expectation that the existing difficulties in China, with the rebels as well as with the English and Americans, are to be overruled for the furtherance of the missionary work.

FUH-CHAU.—Mr. Doolittle writes, October 15, 1856, that the number of pupils in his school is twenty-three day scholars and fifteen boarders.

You will be glad to hear, that several of the older pupils, who have been members of the school the longest, express a personal interest in the truths they learn. Five of them, from 16 to 22 years of age, say they desire to be the disciples of Jesus. They are known to be in the practice of praying with their room-mates, and some of them, I have ascertained, retire in the evening to a certain place for private prayer. Their conduct, so far as I am able myself to discern, or can learn from others, is consistent and commendable. One or two have expressed their desire to become such as their teacher is, (who was baptized last April,) i. e. one who explains our books, and exhorts men to believe in Jesus. How deep and sincere their feelings are, I am not able to affirm; time must determine. I hope and rejoice, though with trembling. It is a source of devout thanksgiving to God, that these young men feel so free to avow their personal interest in the despised religion of Jesus, and pray daily to him for salvation. May the Holy Spirit lead them in the way of life.

MADURA.—Two letters, very brief but of great interest, have been received from Mr. Rendall. The first, dated December 24, relates to the Seminary at Pasumalie. The examination had just taken place, and Mr. Rendall, as one of the Seminary Committee, communicates a few thoughts, as they struck him during that examination, which will awaken in many who read, cheerful hope and fervent gratitude. He writes as follows:

1. *The class studying Tamil only.*—This class have been studying only one term in the

Seminary, and I was struck with the proficiency they have already made in the study of the Scriptures and theology. If they are permitted to remain three years from the time of entering the Seminary, I doubt not that they will obtain sufficient knowledge to make very useful catechists in many parts of our field. After gaining practical experience in the work, some of them, without doubt, may become pastors of churches.

2. *The first class.*—As I have no time to speak of each class in order, I will say a word about the first class as an illustration of all the others. The examination of this class in the Bible, theology, moral science, sermonizing, and the duties of pastors, was in the Tamil language. Indeed the English was not used at all, excepting to a small extent in the higher mathematics. Although the text-books in moral science and in theology were in English, the instruction had been imparted by the teachers in Tamil, and the pupils showed that they thoroughly understood the subject by giving their thoughts in their own tongue. I was exceedingly interested in the thorough course taken by the class in sermonizing, and in the various duties pertaining to pastors and teachers in the church. The principal had prepared a course of lectures on these subjects, and given them to the class in Tamil, and all had evidently taken a deep interest in them. These, as practical subjects and bearing on our work, are of the greatest importance; and I was exceedingly pleased to notice the attainments made by the young men in these studies.

3. *The candidate for the pastoral office studying at the Seminary.*—This candidate is from Mandahasalie, and has been studying since last July. His Bible studies were in connection with one of the lower classes; his studies in theology, sermonizing, and on the duties of the pastoral office, in connection with the first class. In all respects he did credit to himself, showing that he had been studious and thoughtful. The education, mental discipline and knowledge he has acquired, by coming to the Seminary for a short time, will be a lasting benefit to him, and a great assistance when called upon to take upon himself the responsible duties of a pastor.

I am so pleased with this first experiment, that I shall hope to see a respectable class selected from catechists who are tried, faithful men, enter our Seminary in 1857, that they may become fitted, by the blessing of God, to be pastors of the little churches already organized at our several stations.

You will perceive that our Seminary is thus becoming more and more adapted to the wants of our field, and as such I hope, in the good providence of God, it will prove a blessing to our mission, to our churches, and to all our people.

The second letter, dated January 6, 1857, has reference to the churches and the general interests of the mission, and is even more encouraging than the one above.

Since I last wrote, Mr. H. Zilva has received twelve adults to the church under his care at Carisacoolum. Mr. Winfred also, at a communion season Sabbath before last, received two persons to the church at Mallankinard. You will greatly rejoice to hear of



accessions to the churches under the care of these worthy native pastors, and I doubt not pray that they may be more and more blessed in their labors. Both of these churches have had large accessions during the year.

I have just received the statistics of our mission for 1856, and I am sure you will bless the Lord for the prosperity we have enjoyed. The number now connected with our congregations is five thousand two hundred and seventy-nine, nearly two hundred more than in 1855.

In connection with ten of our stations, we have twenty-three churches and eight hundred and four church members. One hundred and seventy-one persons have joined the churches, on profession of faith, during the year. This is a larger number than we have received during any previous year, and we thank the Lord and take courage. But it is painful to see, that while the field is lying open to us, six of our stations are unoccupied by any missionary, and four others are in charge of brethren who should be altogether free to promote the work in their own fields.

**AHMEDNUGGUR.**—Mr. Ballantine, in a letter dated Bombay, January 16, announces the safe arrival at that place of the missionary company who sailed from Boston on the 18th of August last, to join the Mahratta missions; consisting of Rev. Messrs. Fairbank, Wood, Dean, and Harding, with their wives. They reached Bombay on the 12th of January. The formation of another church in the Ahmednuggur field is mentioned.

On Saturday, the 29th of November, I had the privilege of forming a church at Lonee, eighteen miles west of Ahmednuggur. Six members were set off from the first church in Ahmednuggur to form it, and on the Sabbath, November 30, another man was admitted by baptism, and the sacrament was administered. It was an interesting occasion. Yesooba, formerly stationed at Khokar, has charge of the new church.

The Ahmednuggur mission was formed in December, 1831, and of course has now been in operation twenty-five years, just a quarter of a century. It now embraces seven native churches—"the seven churches in Asia"—with a hundred and eighty-nine native communicants and more than two hundred baptized children.

**SATARA.**—In a letter dated January 14, Mr. Munger speaks of the state of things in his field as not promising at present. He has had a sore trial in the case of one of his native helpers, who had been subjected to discipline, and was suspended from the church. He writes: "I am greatly grieved by these things. I cannot see that the truth is making progress. Sometimes I feel much encouraged, and at others I am quite discouraged. The great obstacle to progress is the indisposition of the people to think. They will not think. They sometimes seem to listen, and look as if they were giving fixed attention; but

scarcely a thought, though reiterated fifty times, will find a way into their minds. The mind is pre-occupied; the heart is satisfied. I speak of the mass. Some do think, and break away from Hindooism. I more believe in preaching rather than teaching, if we can get hearers; but it is evident that strong measures are employed here to prevent the people from attending the places of preaching. They are afraid of the truth. The great want is that state of mind in regard to the truth, which only the Spirit of God can produce—a feeling of sinfulness."

**ARMENIANS.**—Mr. Nutting wrote from Aintab, January 24. He had just returned from a visit to Oorfa, which is to be his station, and gives his impressions as to the progress of the work of the Lord in that place. The increase of the congregation has been very little since he was there in May, 1854. The largest attendance during his visit, of three weeks, was thirty-four, exclusive of non-residents. "Yet," he says, "it is an increase, and not a decrease; and considering the kind and amount of gospel preaching performed there during the time, and the fact that more than two-thirds of those enumerated as among our hearers in 1854 were the same year compelled by persecution to flee to Aintab and other places where they still remain, it is a larger increase than could have been expected." Native brethren from Aintab have been laboring there. "These laborers, however, have been 'unlearned and ignorant men' as to human learning, and during all the time, the little handful of Protestants have been upbraided with their being 'headless,' i. e. without a regularly instructed preacher." For more than two and a half years, "the only missionary visit was that of Dr. Pratt, who spent two Sabbaths there in December, 1855, and organized a church of six members. Of these church members, there is much reason to fear that the one female member is not a child of God; but much intercourse with the others made me feel that there is good reason to judge them members of the true, invisible church. Four of the five male members were not even nominal Protestants in 1854." "Three members of the Aintab church, natives and residents of Oorfa until persecution drove them away, are this day on their return to their native city to reside, with the idea that their influence is more needed there than here. There is reason to hope that they will add much to the efficacy of the little church there." "Thus the church at Oorfa now consists of nine members, concerning the Christian character

of eight of whom we have no reason to doubt; and there is at least one other man who will probably be received at the next communion. This, then, is sufficient evidence that God has been carrying on his work in the place where 'before he preached the gospel to Abraham,' and that he still has purposes of mercy to its thirty thousand inhabitants, and the other thousands in the Oorfa pashalic, who, through their word, shall believe on him. There is now much more inquiry, and searching the Scriptures to see whether these things are so, among the Armenians and Syrians of the place, than in 1854."

For nine months, the Bible had been read to the people in one of the Syrian churches of the place, in their own language; and within that time, it had also been introduced, in the spoken language, into the Armenian school. Before he left, Mr. Nutting "thought it best to hire a room in the custom-house khan, owned by the Governor of the city, for a book magazine. There, in place of spending his time in the school, C. will henceforth be found one-half of each day, ready to converse with any who may call, and sell them the Bible and other religious books, in Armenian, Armeno and Arabo-Turkish, Arabic and Koordish."

ZULU.—A letter from Mr. Ireland, dated September 19, states that six infants had been baptized, and four persons had been added to the church at his station (Ifumi) by profession, within the previous nine months, making the number of church members in good standing thirty-one.

Mr. A. Grout writes, September 12, a letter suggested by his having heard that some consider the Zulu mission a failure. The remarks on this subject, in the mission letter, which was published in the Herald for January last, render it perhaps unnecessary to publish this letter from Mr. Grout. He is pained, as are the other missionaries, by the thought that such a false impression may have gone abroad, and fears that Christians in the United States have been thus led in great measure to cease praying for them, and for the people in their field, and that, in the same way, candidates for the missionary work have been led to turn away from their appeals for help. He earnestly protests against any such impression, for which there is no foundation, and says: "Whatever else may be thought or done, two things are quite important in reference to us and our work; 1st, that the churches at home pray particularly and earnestly for us; and 2d, that they never pain our hearts by asking if we have

failed, simply because they may not hear from us all that is desirable.

In regard to reinforcements he writes: "I know loud calls have been made from other fields, yet what call can be louder than real, pressing need? To say nothing of other places, two of our stations, where churches had been formed, have long been destitute; and at one, I think the wild boar hath completely trodden down the vine and rooted it up. At the other, a few remain firm, even without a shepherd. Humanly speaking, we have lost immensely by the want of men. How long, O, how long, shall this want continue to feed on our vitals? Shall it go on till the churches utterly forget us, and lose the last particle of sympathy for us? If Africa was long forgotten and left to destruction, when she had no missionaries, shall she now, with her missionaries, be utterly forgotten? I am afraid the rocks of these mountains will soon begin to cry out against you, if not the rocks of these black hearts."

## DONATIONS,

RECEIVED IN FEBRUARY.

### MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Cumberland Centre, Cong. ch. m. c.	21 50
Falmouth, 2d cong. ch. 25,04; R.	
Merrill, 10;	35 04
Freeport, Cong. ch. to cons. Miss	
SARAH J. NASON an H. M.	161 00
North Bridgeton, Cong. ch.	5 00
Otisfield, D. Knight,	2 00
Portland, High st. ch. 6,85; a	
lady, 5;	11 85
Pownal, Cong. ch.	20 04
Scarborough, 1st cong. ch. to cons.	
Rev. JOHN B. GARMAN an H.	
M.	79 55
Waterford, Cong. ch. 17; Mrs. O.	
Hale, 20;	37 00—372 98
Franklin co. Conf. of chs. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. and so.	30 00
Hancock co. Aux. So.	
Castine, Mrs. R. Perkins,	20 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Central ch.	143 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Central ch. and so.	50 00
Brownville, Cong. ch. and so. m. c.	16 00—66 00
York Conf. of chs. Rev. G. W. Cressey, Tr.	
Biddeford, S. Haskell,	2 00
Buxton Centre, Rev. G. W. Cressey,	15 00—17 00
	618 98
Whitneysville, Mrs. J. Pope,	5 00
	653 98

### NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.	
Bristol, Cong. ch. m. c.	12 52
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Amherst, Gent. 114,77; la. 69; m.	
c. 59,02; (of wh. to cons. Miss	
LYDIA PEABODY an H. M. 100.)	
a friend, 2; J. Blunt, 25;	269 79
Bedford, Pres. ch. and so.	100 00
Manchester, Mrs. E. D. A. a	
thank off'g,	10 00
Nashua, Olive st. ch. and so. 84,26;	
m. c. 45,51;	129 77—509 56

Merrimack co. Aux. So. G. Hutchins, Tr. Concord, 1st cong. ch. and so.	117 85
Rockingham co. Conf. of chs. F. Grant, Tr. Candia, Cong. ch. and so.	72 00
Londonderry, Pres. ch. gents. asso. 23,50; la. 21,35; m. c. 24,15; & to cons. Rev. HARRY BRACKET, of Merrimack, N. H. an H. M.	69 00—141 00
Strafford Conf. of chs. E. J. Lane, Tr. Alton, Cong. so.	3 00
Conway, Cong. ch. and so.	22 00
Dover, m. c.	9 29
Gilmanton Iron Works, Cong. ch.	8 00
Wolfboro', m. c.	14 85—57 14
	<hr/> 838 07

## VERMONT.

Addison co. Aux. So. A. Wilcox, Tr. Middlebury, "A friend,"	75 00
Caledonia co. Aux. So. E. Jewett, Tr. Hardwick, Miss U. STEVENS, wh. cons. her an H. M. 100; Miss S. Stevens, 10;	110 00
St. Johnsbury, 2d cong. ch. m. c.	48 50
Walden, La. asso.	9 00—167 50
Chittenden co. Aux. So. E. A. Fuller, Tr. Jericho Centre, La. cent. so.	10 00
Orange co. Aux. So. L. Bacon, Tr. Strafford, Cong. ch.	8 15
Thetford, 1st cong. ch. wh. cons. Mr. BELA CHILD an H. M.	100 00—108 15
Rutland co. Aux. So. J. Barrett, Tr. Orwell, Cong. ch. and so.	49 70
Rutland, Cong. ch. and so. 200,09; m. c. 32,54;	232 63
West Rutland, Ch. and so. 17; Mrs. B. Blanchard, dec'd, 5,23;	22 23—304 56
Windsor co. Aux. So. J. Steele, Tr. Woodstock, Cong. ch. m. c.	16 00
	<hr/> 681 21
Bennington, 1st cong. ch.	60 00
	<hr/> 741 21

## MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr. Centreville, Cong. ch. and so.	30 42
East Falmouth, Ch. and so.	26 70
Harwich, 1st cong. ch.	24 50
North Truro, Cong. ch.	5 00
Sandwich, Cong. so.	80 16
West Barnstable, Cong. ch. and so. 35 43 Yarmouth, 1st cong. ch. and so.	100 00—312 21
Berkshire co. Aux. So. H. G. Davis, Tr. Pittsfield, 1st cong. ch.	153 17
Boston, S. A. Danforth, Agent, (Of wh. fr. Bowdoin st. juv. miss. so. for Miss Fisk's sch. 25; Miss West's do. 30; for Rev. A. Gleason, 20;)	4,100 41
Brookfield Asso. W. Hyde, Tr. Ware, A bal.	1 00
Essex co. North, J. Caldwell, Tr. Amesbury, Union evan. so. 13; cong. ch. and so. 30;	43 00
Ipswich, 1st cong. so.	155 65—198 65
Essex co. South, C. M. Richardson, Tr. South Danvers, Unknown,	10 00
Essex co. Marblehead, 1st cong. ch. and so. 209,44; m. c. 20;	229 44
Salem, Crombie st. ch. m. c.	10 00—239 44
Franklin co. Aux. So. L. Merriam, Tr. Conway, Cong. ch. gents. 82,45; la. 85,91; m. c. 57; Mrs. R. M. C. 5;	230 36
Middlesex co. South and vic. Lincoln, La. miss. sew. cir.	80 00
Marlboro', Union ch. and so. wh. and prev. dona. cons. DWIGHT WITT an H. M.	80 00
West Needham, Cong. ch. and so. 14; m. c. 20;	34 00—194 00
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr. Dedham, 1st cong. ch. and so. (of wh. fr. m. c. 2,65;)	100 00
Dover, 2d cong. ch.	5 00
Roxbury, Eliot ch. and so. gent. 150,50; la. 255,50; m. c. 32,88;	438 88

Sharon, Cong. ch. and so.	18 89
West Roxbury, So. evan. ch. m. c. 11 17—573 94	
Old Colony Aux. So. H. Coggeshall, Tr. New Bedford, North cong. ch. wh. cons. CALVIN STAPLES and Mrs. HELEN I. PARKER H. M.	265 00
Palestine Miss. So. E. Alden, Tr. North Bridgewater, 1st par. a friend,	5 00
South Abington, Cong. ch. and so.	50 65—55 65
Pilgrim Aux. So. J. Robbins, Tr. Kingston, A lady, Taunton and vic.	3 00
Norton, Trin. cong. ch. wh. cons. J. HARRISON BLANDIN an H. M. 100 00 Pawtucket, Cong. ch. m. c. 173,81; gent. asso. 75; la. do. 116,76; wh. cons. ALVIN O. READ and EDWARD KELTON H. M.	365 57
Taunton, Trin. cong. ch. and so. wh. cons. GEORGE M. WOOD- WARD, Mrs. ELIZA ATWOOD and Miss BETSEY DUNBAR H. M.	380 55—846 12
	<hr/> 7,182 98
Andover, Chapel ch. and so. 60; Rev. E. P. B. 10;	70 00
Billerica, A friend,	1 00
Chelsea, Broadway ch. m. c. 40,25; Winisimmet ch. m. c. 128,45;	168 70
East Cambridge, Evan. cong. ch. m. c. 13 27 Lowell, 1st cong. ch. m. c. 124,50; m. c. 83,16; Miss S. V. Hosmer, for ed. in Nestorian m. 50;	257 66—510 63
	<hr/> 7,693 61
Legacies.—Rochester, Catharine W. Briggs, by T. King, Ex'r,	50 00
	<hr/> 7,743 61

## RHODE ISLAND.

Newport, Cong. ch. m. c. 113,88; gent. asso. 71; la. 146,85; s. s. 9,61;	341 34
Providence, High st. cong. ch. 215,55; m. c. 35,70; (of wh. to cons. JAMES EAMES an H. M. 100;)	251 25—592 59

## CONNECTICUT.

Fairfield co. East, Rev. L. M. Shepard, Tr. Danbury, Maternal asso. for sch. in Ceylon,	12 00
Huntington, Gent. asso. 26,31; la. do. 26;	52 31—64 31
Fairfield co. West, C. Marvin, Tr. South Norwalk, Cong. ch.	35 00
Hartford co. Aux. So. A. W. Butler, Tr. Broad Brook, Ch. and so. wh. cons. Rev. W. N. BURCHARD an H. M.	50 00
East Hartford, Gent. 141,35; la. 101,22; m. c. 37,07; wh. cons. HORACE WILLIAMS an H. M.	279 64
Farmington, Ch. and so.	375 59
Hartford, Centre ch. m. c.	8 28
Windsor Locks, Ch. and so.	60 54—775 05
Hartford co. South, H. S. Ward, Tr. Eastbury, La.	23 00
Litchfield co. Aux. So. G. C. Woodruff, Tr. Norfolk, Cong. ch. and so.	230 00
Roxbury, do.	46 75
South Britain, Cong. ch.	62 41
Winsted, 1st cong. ch.	7 00—336 16
Middlesex Asso. E. Southworth, Tr. Haddam, 1st cong. ch. and so.	40 00
Higganum, Cong. so.	25 00
West Brook, do.	42 93—107 93
New Haven co. West, A. Townsend, Tr. Waterbury, 1st so. 32; 2d so. 91,87; United m. c. 80,36;	204 23
New Haven City Aux. So. F. T. Jarman, Tr. New Haven, Chapel st. ch. L. 3; South ch. m. c. 5,70; united m. c. 5,30; Yale coll. m. c. 27,72; 3d ch. m. c. 8,25;	49 97
New Haven co. East, F. T. Jarman, Tr. Clinton, Cong. ch. 48,09; Bnev. so. 41,17;	89 26
Durham Centre, Rev. D. Smith,	3 00



Fairhaven, 1st cong. ch. wh. cons.	
SETH F. BENTON an H. M.	141 87
Guilford, 1st cong. ch.	100 00
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Colchester, 1st cong. ch. and so.	128 00
Lebanon, Goshen so. gent. and la. 89; m. c. 40; wh. cons. NATHANIEL C. SAXTON an H. M.	129 00
Norwich, 2d and Main st. m. c. 16,41; Main st. gent. (of wh. fr. W. A. Buckingham, wh. cons. Miss HANNAH RIPLEY, Miss ELIZABETH RIPLEY, and Miss SARAH C. BUCKINGHAM H. M. 350.) 403,50; 2d so. gents. asso. 371,50; a thank off'g, 10; C. R. Rogers, wh. cons. Rev. R. S. REESE of Syracuse, N. Y. an H. M. 50;	851 41—1,108 41
Tolland co. Aux. So. E. B. Preston, Tr.	
Andover, Cong. ch. wh. cons. Rev. JOHN R. FREEMAN an H. M.	50 00
Coventry, 1st cong. ch. and so.	58 00
Ellington, Cong. ch. and so. (of wh. fr. Rev. T. K. Fessenden, wh. and prev. dona. cons. GEO. COOK of Homer, N. Y. an H. M. 50.)	194 44
Gilead, Gent. asso. 18,50; la. 26;	44 50
Marlboro', Ch. and so.	42 36—389 30
Windham co. Aux. So. J. B. Gay, Tr.	
Chaplin, Cong. ch. m. c. 40,88; gent. 21,91; la. 28,47;	91 26
Pomfret, Gent. and la. asso. 273,34; m. c. 47,99; Lemuel P. Grosvenor, wh. cons. Rev. LEMUEL P. GROSVENOR, Jr. an H. M. 50;	371 33
Plainfield, Cong. ch. and so.	60 00
Scotland, by Rev. T. Tallman,	43 00
Windham, Cong. ch. and so. wh. and prev. dona. cons. ABNER FOLLETT an H. M.	62 00
Willimantic, La. so.	1 43—629 02

A friend,	20 00
	4,177 64
	4,197 64

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Board of For. Miss. in Ref. Dutch ch. C. S.	
Little, New York, Tr.	
Two little sisters,	1 00
Chittenango, R. D. ch.	18 67
Clarkstown, do. 48,48; a lady, 2,50;	50 98
Clymer, R. D. ch.	10 00
Cold Spring, do. m. c. 15,04; a lady, 5; E. C. 3,65;	23 69
Cuddebackville, R. D. ch.	6 09
Kinderhook, do. 34,85; m. c. 59,62; a lady, 10; L. J. Van Allen, 20; Parmelia Graves, wh. and prev. dona. cons. ALBERT GRAVES an H. M. 20; by Arcot m.	144 47
New Hurlcy, R. D. ch.	81 83
New Utrecht, do. m. c. to cons. CHARLES VAN WYCK and DANIEL F. INGRAHAM H. M. 162,74; a lady, 5; P. M. H. dec'd, 5;	172 74
New York, North R. D. ch. 50; South do. 46,56;	96 56—605 94
Chautauque co. Aux. So. S. H. Hungerford, Tr.	
Miss. so.	4 00
Panama, 1st pres. ch.	15 00
Ripley, Pres. ch.	19 00
Westfield, do.	77 59—115 59
Geneva and vic. G. P. Mowry, Agent.	
Geneva, W. H. S.	3 00
Lockport, C. Hill,	20 00
Milo, Mrs. H. A.	10 00
Ovid, Pres. ch.	41 68

Youngstown, Pres. ch.	10 00
Newark Valley, Rev. Mr. Ford,	50 00—134 68
Monroe co. and vic. E. Ely, Agent.	
Clarkson, Cong. ch.	18 85
Nunda, Pres. ch. and cong.	55 00
Rochester, Brick pres. ch. 143; mon. fem. prayer meeting, 7; Washington st. prcs. ch. m. c. 150;	309 00—373 85
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. fr. J. C. Baldwin, 250; S. H. Provost, 30; Mrs. D. B. S. 100; Miss Mary Bronson, 100; H. M. SCHIEFFELIN, wh. and prev. dona. cons. him and Mrs. SARAH SCHIEFFELIN H. M. 105; S. B. Chittenden, 200; Mrs. Geo. Ireland, 20; W. M. Halsted, 110; Geo. Carpenter, 50; Brick pres. ch. 323,50; Brooklyn, 2d pres. ch. 150; Westminster, pres. ch. 167,16;	1,919 42
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.	
Gouverneur, Pres. ch. and so. m. c. 27,18; com. funds, 10; Mrs. E. D. 13; G. R. 12; W. R. 10; J. R. 5; indiv. 9,82; E. Wright, wh. and prev. dona. cons. CHARLES MCCARTHY an H. M. 38;	125 00
	3,274 48

Albany, 1st cong. ch. and so. 163,51; Mr. Baldwin for Gaboon m. 4,84; 168 35	
Ashland, Pres. ch. m. c.	30 00
Angelica, L. Hull,	10 00
Bethel, Rev. L. B.	1 00
Catskill, R. D. ch.	102 00
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Fairport, Cong. ch. and so.	11 00
Fort Covington, 1st pres. ch.	20 00
Franklinville, Pres. ch.	56 00
Gilbertsville, Mrs. Dr. Bates, 2,50; R. E. 1;	3 50
Glen's Falls, Pres. ch. 75,65; Mrs. C. E. J. Rosekrans, 40; m. c. 25; L. B. Barnes, 25; which and prev. dona. cons. Mrs. C. E. J. ROSEKRANS & LINUS B. BARNES H. M. 165 65	
Harpersfield, Mrs. L. H.	4 00
Jamestown, 1st cong. ch. and so.	10 00
Junius, Pres. ch. and so.	12 41
Kingsboro', W. J. Heacock, to cons. Miss LELION HEACOCK an H. M. 100; H. Smith, 10,28;	110 28
Malone, Cong. ch. and so. (of wh. to cons. Mrs. HARRIET B. HERRICK and Mrs. NANCY KASSON, H. M. 200.) 231,13; m. c. 46; juv. miss. so. 17,87;	295 00
Mayville, A friend,	10 00
Monticello, J. P. J.	5 00
Mount Morris, Pres. ch. and so. 73,51; m. c. 32,61;	112 12
Naples, m. c.	2 40
Northville, A friend,	5 00
Poughkeepsie, G. B. C.	30 00
Salem, Baptist s. s. for Tamil m.	1 00
South Amenia, Pres. ch.	65 56
Troy, 2d pres. ch. m. c.	69 00 1,321 27

Legacies.—Gilboa, Rev. William Salisbury, (prev. rec'd, 100;)	14 00
	4,609 75

## NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.	
Bergen Point, R. D. ch.	14 56
Blawenburgh, do. m. c.	50 00
New Brunswick, Miss. s. s. for Mr. Talmage, Amoy,	10 00
Schraalenburgh, R. D. ch.	17 00—91 56
Bloomfield, Montgomery dis. sch.	10 00
Newark, H. A. 20; South park pres. ch. and so. 151,50; 2d pres. ch. 131,45; young people's miss. so. 62,93; 6th pres. ch. 47;	412 88

Rahway, T. Morris,	10 00
Trenton, 3d pres. ch.	26 00
W. Bloomfield, Pres. ch.	51 12—510 00
	<hr/> 601 56

**PENNSYLVANIA.**

Board of Foreign Miss. Ref. Dutch. ch. C. S. Little, Tr.	
Philadelphia, R. D. ch. 100; Scudder miss. so. for Arcot m. 130;	230 00
Harrisburg, Rev. J. C. for a Chinese convert at Fuh-chau,	20 00
Manayunk, 1st pres. ch. m. c.	8 20
Mt. Pleasant, Pres. ch.	50 00
Philadelphia, 1st do. P. 25; fem. s. s. 25; A. White, 100; G. W. Toland, 25; A. R. Perkins, 50; W. L. Hildeburn, 25; Indep. pres. ch. Mrs. Chambers, 25; Calvary, pres. ch. m. c. 45,39; Union m. c. 90,89; K. M. Linnard, 30; I. I. Baker, 20; Arch st. pres. ch. 5;	466 28
Springville, m. c.	2 00
Troy, S. W. P.	10 00
Wattsburgh, Pres. ch.	5 00
Wellsboro, do.	20 00—581 48
	<hr/> 811 48

**DELAWARE.**

Newark, W. A. C.	10 00
St. George's, Pres. ch.	45 00
Wilmington, Hanover st. ch. m. c. 66,75; fem. miss. so. wh. and prev. dona. cons. JAMES T. BIRD an H. M. 37,50;	104 25—159 25

**DISTRICT OF COLUMBIA**

Washington, 1st pres. ch. miss. asso.	223 55
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**VIRGINIA.**

Mitchell's Station, W. S.	10 00
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**OHIO.**

Columbus, Pres. ch.	15 00
Harmer, E. M. H.	1 00
Logan, E. T. R.	2 00
Nelson, C. C. F.	2 00—20 00

**INDIANA.**

Bethany, Mrs. M. S.	4 00
Gosport, Mrs. W. 1; Mr. F. 50c.; Mrs. K. 50c.;	2 00
Spencer, Mrs. A.	2 00
Vandalia, Pres. ch. 7; Mr. and Mrs. T. S. M. 10;	17 00—25 00

**ILLINOIS.**

Brighton, A family,	20 00
Chicago, 2d pres. ch. 650; ded. disc. 7,50;	612 50
Danville, Pres. ch. 22; Miss C. Palmer, 10;	32 00
Joliet, 1st cong. ch.	10 00
Mendon, Cong. ch. and so. 22,78; s. s. for ed. in Madura, 8;	30 78
Moline, Ch. and so.	26 00
Quincy, 1st cong. ch.	44 00
Rockford, La. miss. so. (of wh. for Mrs. Bridgman's sch. at Shanghai, 25;) 53,55; 2d cong. ch. (of wh. fr. T. D. Robertson to cons. WILLIAM T. ROBERTSON an H. M. 100;) 388,28;	441 63
Rock Island, F. H. Boyden, wh. cons. WYATT BOYDEN, of Sheffield, an H. M.	100 00—1,847 11

**MICHIGAN.**

Adrian, 1st pres. ch.	70 00
Allegan, Pres. ch. m. c.	10 00
Jonesville, s. s. for ed. in Madura, 8,87; S. B. V. 1;	9 87
Lapeer, Pres. and cong. chs.	23 00
London, Rev. W. H.	2 75
South Haven, m. c.	1 00—116 62

**WISCONSIN.**

Appleton, Cong. ch. m. c.	10 00
Delavan, do.	14 50
Fulton, 'do.	10 00
Milwaukee, Plymouth ch. and so.	110 91
Platteville, Cong. ch. m. c.	50 00
Racine, Pres. ch.	63 00
Summit, 1st do. m. c.	34 50—292 91

**IOWA.**

Denmark, s. s. for Mr. Sturges, Mi- cronesia m.	4 00
Dubuque, 2d pres. church, 34; J. W. Smith, 13;	47 00
Tipton, Rev. M. K. Cross, 10; C. W. Brundage, 10; S. D. 5; Mrs. M. C. 50c.; A. J. G. 50c.; ded. disc. 50c.;	25 50—76 50

**MISSOURI.**

La Grange, Mrs. E. W.	5 00
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**KENTUCKY.**

Bowling Green, Miss T. L. Pierce,	13 50
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**TENNESSEE.**

Blountville, J. N. R. 2; R. K. 1;	3 00
Bristol, Rev. J. A. R.	3 00
Dover, H. E. R.	4 75
Kingsport, J. Lynn,	19 00—20 75

**GEORGIA.**

Burnt Fort, H. N. B.	2 00
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**FLORIDA.**

Fort Myers, S. Loomis,	7 00
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**MINNESOTA TERRITORY.**

Excelsior, Cong. ch. m. c.	1 80
St. Anthony, 1st do.	20 00
	<hr/> 21 80

**IN FOREIGN LANDS, &c.**

Aintab, by Rev. A. T. Pratt,	11 91
Choctaw na. Bennington, ch. 22,35; Good- water, Miss M. E. Denny, for a child in Mr. Bushnell's sch. Gaboon, 16; Mt. Pleasant ch. 40,74; Six Town, ch. 10,65;	89 74
Chickasaw, Ch.	15 20
Dakota, Rev. S. W. Pond,	10 00
Kohala, Sandw. Isls. A friend, to cons. Mrs. LUCY D. GILMAN, of Hallowell, Me. an H. M.	100 00
Montreal, Can. Jacob De Witt, to cons. Mrs. ELIZABETH S. MCLEOD an H. M.	100 00
St. Andrews, C. E. Pres. ch.	35 00
	<hr/> 361 85

Donations received in February,	23,940 72
Legacies,	64 00
	<hr/> \$24,004 72
⌘ TOTAL from August 1st to February 28th,	\$154,110 39

**MISSION SCHOOL ENTERPRISE.**

(See details in Journal of Missions.)

Amount received in February, included in the above sum,	\$ 411 99
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**DONATIONS IN CLOTHING, &c.**

Boston, Ms. Clothes line hooks, fr. a friend.	
New York City, 12 sets "Researches in Pal- estine," (3 vols. and atlas,) and 13 copies "Later Researches in Palestine," with atlas,	100 00

DONATIONS FOR THE MISSIONARY  
PACKET.

## RECEIVED IN JANUARY.

MAINE.—Calais, Centre s. s. 30; Camden, cong. s. s. 17; Hallowell, cong. s. s. 26; Machias, s. s. 3,51; Paris, chil. 50c.; Portland, High st. s. s. 40; 2d par. s. s. 50; Wilton, s. s. 50c.—167 51.

NEW HAMPSHIRE.—Bath, s. s. 40c.; Concord, West par. cong. s. s. 8,55; East Jeffrey, chil. 2; Exeter, Miss E. C. 30c.; M. J. O. 1; Hampton, cong. s. s. 8,40; London, C. C. W. 1; Mont Vernon, George S. 1; Nashua, Olive st. s. s. Juv. sew. circle, 23; North Hampton, cong. s. s. 25; Raymond, cong. s. s. 7,10; Windham, s. s. 11,56.—89 31.

VERMONT.—Ascutneyville, s. s. 2; Coventry, m. c. 3; Orwell, s. s. 13; Vergennes, cong. s. s. 1; West Charleston and Holland, small chil. 3.—22.

MASSACHUSETTS.—Acton, cong. s. s. 8,60; Boston, Park street s. s. 51,72; Nellie Haynes, 10c.; Boylston, children, by Rev. J. G. B. 21,80; Burlington, s. s. 6,03; Byfield, s. s. 7,52; Cambridgeport, 1st cong. s. s. 50,60; Cambridge, C. L. S. 10c.; Chatham, cong. s. s. 7,27; Chelsea, Plymouth cong. s. s. 5,60; Dedham, 1st cong. s. s. 16; a friend, 1; Fall River, Central s. s. 50; Gardner, 1st cong. s. s. 13; Georgetown, cong. s. s. 4; Great Barrington, cong. s. s. 20,40; Groton, Union ch. and so. s. s. 1,60; Greenwich, s. s. 8; Greenfield, chil. by C. C. Carpenter, 10; Harwich Port, Pilgrim ch. s. s. 4,70; Heath, Rev. E. B. E. for chil. 1; Lawrence, S. D. 1,50; Lowell, Kirk st. s. s. 14,64; Appleton st. s. s. 3; Marshfield, 2d Trin. s. s. 7; Melrose, Ortho. cong. s. s. 7; Mendon, cong. s. s. 10; Methuen, cong. s. s. 1,70; Newton Lower Falls, A. M. H. and M. O. H. 20c.; Newburyport, s. s. 1; Northampton, 1st par. s. s. 3,50; North Andover, Trin. cong. s. s. 1; North Scituate, s. s. 20c.; North Wrentham, s. s. 4,20; Paxton, cong. s. s. 1; Quincy, evan. cong. s. s. 15,10; Reading, cong. s. s. 25; Rowley, Mr. Pike's s. s. 5,84; Rutland, s. s. 3; Shrewsbury, s. s. 1,60; South Dedham, cong. s. s. 4,30; South Hadley, M. J. T. 10c.; Stockbridge, s. s. 30c.; Sunderland, cong. s. s. 6; Sutton, cong. s. s. 9; Taunton, Trin. cong. s. s. 2,457; Waltham, ortho. cong. s. s. 25; Wayland, Grace F. and F. T. F. 2; West Newbury, 2d cong. s. s. 1,35; West Boxford, s. s. 2; Unknown, Sarah and her mother, 1,20; three chil. 30c.—472 84.

CONNECTICUT.—Cromwell, s. s. 35c.; Darien, cong. s. s. 1; East Hampton, chil. 2; East Windsor, 2; Fairfield, s. s. 10; Hadlyme, s. s. 51c.; Hartford, South ch. s. s. 24; Ledyard, cong. s. s. 2; Mansfield, s. s. 4; Moosop, Central Village s. s. 6,60; New Haven, sundries, 90c.; Norwich, 1st so. s. s. 1; North Haven, Centre cong. s. s. 6; North Stamford, cong. s. s. 4; North Woodstock, s. s. 4,80; Orange, s. s. 36,53; Preston, 1st so. s. s. 6; Redding, T. M. A. 70c.; Roxbury, s. s. 15; Salisbury, O. Jewell, 1; Southington, s. s. 8; Stauwich, s. penny miss. so. 3,12; Thompson, cong. s. s. 1,12; Watertown, cong. s. s. 18.—158 63.

NEW YORK.—Brockport, s. s. 6,50; L. R. 4; Brooklyn, Middle R. D. s. s. 11,70; East R. D. s. s. 18,50; Mount Prospect miss. s. s. 51c.; 3d pres. s. s. 1; Cohoes, pres. s. s. 8; Evans Centre station, chil. of C. T. Carrier, 1; Elmira, pres. s. s. 2; Fredonia, Baptist s. s. 1,75; Methodist brethren, 75c.; Galway, 1st pres. s. s. 4; Geneva, R. D. s. s. 7; Hornellsville, Rev. H. P. for chil. 2; Heuvelton, cong. s. s. 6,27; Irvington, pres. s. s. 10; Johnson, pres. s. s. 6; Madrid, chil. 16c.; Morrisania, cong. s. s. 80c.; Nichols, s. s. 50c.; New York city, 5th av. South R. D. s. s. 2; chil. of J. N. Olcott, 1; Centre st. miss. sch. 2; A. L., H. L., R. M., and Z. L. Edward, 2; E. and H. Spencer, 1; Mercer st. s. s. 3,30; Bethesda Baptist miss. s. s. 10,52; 10th st. pres. s. s. 100; Spring st. pres. s. s. 20,86; A. E. V. M. 18c.; North Granville, pres. s. s. 10; Owego, cong. s. s. 10; Potsdam, pres. s. s. 7,50; Portville, pres. s. s. 2,69; Peeksville, Infant s. s. pres. ch. 1,48; Rocky Point, s. s. 5,30; Ridgebury, Juv. miss. so. 15; Roxbury, pres. s. s. 2,30; Sag Harbor, pres. s. s. 23; Sand Lake, s. s. 60c.; Southampton, pres. s. s. 20; Shelter Island, s. s. 2,13; Suspension Bridge, s. s. 2; Tarrytown, 2d R. D. s. s. 8; Triangle, s. s. 1; West Farms, Mrs. E. W. 1;

Wolcott, s. s. 6; West Utrecht, 2; Yonkers, pres. s. s. 5,63.—360 93

NEW JERSEY.—Bloomfield, s. s. 1; Bound Brook, 1st R. D. s. s. 14,24; Deckertown, T. A. W. and E. A. P. 1; Harlingen, R. D. s. s. 20,40; Hoboken, 1st pres. s. s. 3,70; Jersey City, s. s. 7; Morristown, J. D. C. 1; Middletown, R. D. s. s. 1; Millstone, R. D. s. s. 2,60; Newark, 2d pres. s. s. 7; 6th pres. do. 5,10; R. H. 1; Orange, 1st pres. s. s. 2,50; Perth Amboy, Miss J. Felton, 3; Princeton, Queenston miss. sch. 3; Schraalenburgh, R. D. s. s. 85c.—74 39

PENNSYLVANIA.—Muncy, s. s. 16,40; Philadelphia, G. M. P. 10c.; Green Hill s. s. 6; Pittsburgh, Wm. S. P. B. 1; Scranton, Welsh cong. s. s. 2,80; Summit Hill, Welsh cong. s. s. 25; West Chester, by Miss A. R. 5; Williamsport, O. S. pres. s. s. 3.—59 30

DELAWARE.—Wilmington, Central pres. s. s.—25

DISTRICT OF COLUMBIA.—Washington, A. C. W. 3; W. T. Y. 90c.—3 90

OHIO.—Cincinnati, Charles Farnum, 20c.; 8th pres. s. s. 2; German pres. s. s. 2; Columbus, 1st cong. s. s. 8; Cumberland, s. s. 8,45; East Orange, s. s. 1; Homer, 1st pres. s. s. 14,60; Ironton, pres. s. s. 9; Jackson, four chil. 1; Marietta, Maggie Orr, dec'd, 1; Medina, 1st cong. s. s. 2; Montgomery X Roads, chil. per Rev. N. L. F. 1; New Richmond, pres. s. s. 2; Portsmouth, pres. s. s. 3; Patastula, South Fork s. s. 2; Putnam, pres. s. s. 5; Streetsborough, s. s. 3; Troy, pres. s. s. 3; Union, O. S. pres. s. s. chil. miss. box, 17,25; Wellington, 1st cong. s. s. 2,69; Yellow Springs, a boy, 10c.; Youngstown, pres. s. s. 13,40.—101 69

INDIANA.—Indianapolis, 4th pres. s. s.—8

ILLINOIS.—Augusta, Pres. s. s. 2,50; Chicago, Edwards ch. s. s. 11,52; Crystal Lake, cong. s. s. 5; Danville, pres. s. s. 10; Geneva, cong. s. s. 5; Freeport, pres. s. s. 16,50; Northville, 1st pres. s. s. 4; Pittsfield, cong. s. s. 4,98; Springfield, chil. of Mrs. W. 3; Waltham, pres. s. s. 72c.; Warsaw, s. s. 6,25.—69 47

MICHIGAN.—Armada, Cong. s. s. 3; Detroit, pres. cong. and miss. s. s. by J. S. F. 36,26; Grand Haven, M. Van den B. and P. Van den B. Jr., 2,50; Lower Saginaw, pres. s. s. 4; Stony Creek, pres. s. s. 4,13; White Lake, per J. S. F. 2,50.—52 39

WISCONSIN.—Manitowoc, s. s. 2,50; Milwaukee, a miss. sch. 4; Monticello, pres. s. s. 3,10; Neenah, s. s. 2; Raymond, T. M. E. and J. Loomis, 30c.; Shullsburg, cong. s. s. 5,50; Whitewater, by T. Kinney, 3.—20 40

IOWA.—Cedar Rapids, 1st pres. s. s. 3; Den mark, s. s. 21,90; Knoxville, L. E. and M. A. F. 30c.; Le Claire, cong. s. s. 1,80.—27

MISSOURI.—Cape Girardeau, a little sch. by Mrs. M. E. P. 4; Troy, chil. of s. s. 1,10; Springfield, nine chil. 2,10.—7 20

TENNESSEE.—Athens, ten little boys, 1; Greenville, s. s. 7.—8

KENTUCKY.—Newport, 2d pres. s. s.—2 25

LOUISIANA.—New Orleans, 4th pres. s. s.—16

CALIFORNIA.—San Francisco, Geary st. a. t.—21 48

NEBRASKA TERRITORY.—Fontenelle, W. J. and M. Francis.—1

FOREIGN LANDS, &c.—*Arabkir, Turkey.* Ellen Richardson, 1.—*Athens, Greece.* Wm. C. King, 2.—*Berlin, Prussia.* F. A. Dodge, 5.—*Dakota Miss. Coll.* by G. A. Robertson, 7,80.—*Jaffna, Ceylon.* Chil. of miss'y, 2,50.—*London, Eng.* Ray Dodge, 3.—*Park Hill, Cher. Miss.* Fem. Sem'y, 3; M. A. Reese, 1; per Rev. S. A. W. 1.—*Pine Ridge, Cherokee Na. A.* and E. Dwight, 1,50.—*Syria.* Mr. Calhoun's chil. 3; Mr. Hunter's chil. 1; Mr. Calhoun, 1.—*Trebzond, Turkey.* Two miss'y chil. 20c.—*Fan Buren, Choctaw Na.* Ten chil. 1.—34

Amount received in January, 1,803 69  
Previously acknowledged, 24,778 48

Total, \$26,581 17





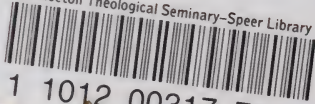
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